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*HISTORY IN RELIGION.**

MANY definitions of religion have been attempted, some mutually contradictory, but for our purpose it will be enough to say that by religion we mean man's life of correspondence with higher powers. And 'history' here stands for the record of the objective facts of life, as distinguished from the field of thought and idea.

The part that may be assigned to history in religion varies very greatly with the particular religion under review: at the one extreme we have religion all but independent of history, while at the other history seems to be the basis, or at least a considerable part of the basis, on which religion rests. All the forms that 'natural' religion has taken seem to be essentially apart from the field that historical criticism can touch. Ideas that come to us as human discoveries are valued on their intrinsic merits, whatever their origin. The value of the theory of gravitation does not in any degree depend on the truth of a particular story about an apple and Newton's head; whether the apple fell or not makes no difference whatever to the value of the theory. And this holds good in the sphere of religion, so long as religion is content to be a matter of human discovery pure and simple, implicitly denying Divine revelation. The religion then consists of ideas, true or false as the case may be, but claiming no sort of authority on the ground of their origin. The history of such religions is interesting and important as a study in the progress or retrogression of the human mind; from the history fresh and valuable light may be shed on the ideas themselves; but intrinsically, the ideas refuse to submit to historical criticism. They are liable to searching enquiry, but the enquirer must be the philosopher and not the historian.

* A lecture given in the Kellett Hall, Triplicane.

The historian may say what he will, but if the ideas humanly discovered commend themselves to the philosophic mind, on their own merits they will be retained.

In a totally different category come all classes of revealed religion. In these, we find ideas claiming a divine authority, and claiming to be received not because of what they are in themselves but because of the source from which they come. These ideas insist, in the final analysis, that they are superior to our philosophical judgment; they come from God and must therefore be true, whatever our finite minds may think. Put thus baldly this view of an absolute revelation which shall override all our judgments is confessedly at variance with prevailing tendencies of thought: more and more we are insisting that a revelation must commend itself to our reason before we will grant that it is Divine. But even so, the very fact that in revealed religion a claim so imperious is made and acknowledged, either with or without philosophic judgment being passed, makes it of vital importance that the sources of the authority should be subjected to the most rigorous historical enquiry. In proportion to the loftiness of origin claimed and to the consequent absoluteness of dominion over men's lives, must the historical investigation as to the trustworthiness of the claim be searching. If the ideas contained in the revelation are such as commend themselves to our judgment and such, therefore, as in any case would command our allegiance, they have no right to the added authority that Divine origin gives, unless that origin can stand firm against the challenge of historical criticism. Thus every religion has had to submit to a thorough investigation into the claims of Divine authority made on behalf of its sacred books. The Veda, the unique Divine Word with a sanctity and force utterly binding because of its reputed origin, loses all the force that it does not contain within itself, as research makes clear its actual historical origin. The Gīta, in so far as its teaching is recognised to be gleaned from the choicest fields of Indian philosophy, and making its appeal to the common intelligence and need of men, may be admired as a work of art and revered as a manual of devotion, but if it claims to bind men as the actual words of the divine Krishna, spoken on a particular historical occasion, that element in its authority counts for nothing when it is proved that the battle of Kurukshetra was fought hundreds of years before the Gīta was heard of—fought at a time when Krishna was probably

still a mere warrior and not Brahma incarnate. So with the Old Testament: a new and truer view of inspiration has taken the place of what we may call the Divine dictation theory. So too with the Koran: the most progressive thinkers in Islam are compelled to recognise that it too contains elements of fallibility, passages undeniably to be traced to particular personal circumstances that preclude the possibility of direct Divine authorship throughout. And so also with the New Testament: the Christian who accepts Jesus as the Son of God accepts at the same time His teaching as divine, and binding upon him in a unique sense. But before accepting any reputed word of Jesus, he has the right to ask the preliminary question, with whatever of research that may involve: "Did Jesus say this? Are the authorities for Jesus' words adequate?" In most cases he must of course take his answer from others who are competent to speak: but it is pre-eminently to his interest to ask the question; the authority claimed for the teaching of Christ is liable to precisely the same kind of searching enquiry as that to which all other "sacred books" must submit.

But Christianity more than any other religion lays itself open to this historical criticism. It has many times been said, and at least as often forgotten or ignored, that Christianity is a religion not of a Sacred Book but of a Divine Person. Antecedent to the question "Did Jesus say this or that?" for the Christian comes the question "Does His saying of it carry weight? If He said it, does it follow that God said it? Is Jesus *God?*" Even if His life and works and death have not the unique significance that His Divinity gives them, much of course remains that is valuable and inspiring: Christ's teaching still commends itself by its intrinsic merit, His example still counts for much as an ideal (though Christ as an ideal in the fullest sense is lost if He prove to be mistaken in His judgment of Himself). But however much remains, Christianity as a distinctive religion is gone: Christianity is a religion founded in history, and not in thought, and if its historical basis is unsound, the whole superstructure must totter.

It is hardly necessary to remark upon the grave risk that is incurred in taking this position: it is equivalent to acknowledging that if the facts of Jesus Christ be disproved, Christianity itself must fall. And thus, those who for any reason have been anxious to disprove the exclusive Christian claim have generally made a fierce attack on the historic Jesus—either openly, like Strauss with

his presupposition that miracles are impossible and that therefore all narratives containing accounts of the miraculous are to that extent untrustworthy, or by the more subtle method, well known in the early Christian centuries and brought forward again in our own day, of quietly ignoring the historical Jesus and of building up an imaginary, subjective Christ in opposition to Him. It is not within the scope of this lecture to discuss the historical evidence for Jesus Christ, but it may be suggested that those who thus lightly sweep away the story of the Gospels are not giving sufficient weight to the consensus of agreement among the early Christians, nor to the difficulty of fabricating a character so harmonious as that of Christ. Nor without Jesus Christ can the Christian centuries, with their transformation of Europe, be accounted for: His story fits in with the other facts, and without it no adequate cause for the change can be suggested.

In history then Christianity is founded; but while this is true, it is equally true that merely historical evidence is not sufficient to establish a religion in dominion over men's lives; to the Christian, the evidence that matters most for practical purposes is experimental; "the kingdom is within." The mystical and the historical unite in Christianity, and the Christian's mysticism is guarded from subjective extravagance by the necessity it is under of harmonizing with the historic revelation of God in Jesus Christ. Always, if the historical basis is preserved, the fabric of Christian doctrine that may be reared conforms to the safe scientific principle of making a start from the known: the Jesus whom we know primarily from the Gospels is, to the Christian, God's certain revelation of Himself. As the Hindu may start from the Veda or the Gīta, so the Christian must start from the Man Christ Jesus.

It is thus seen that believers in an inspired Book and believers in a Divine Person have in common a belief in the principle of Divine revelation. Man is not left by himself to grope; God Himself has spoken. Granted so much, it seems clear that the revelation that is worth most to men is not that of an abstract Truth proceeding from God, but rather of God Himself from Whom that truth proceeds; that is the ultimate and vital revelation. We want to know Him who made us, Him with whom we have to deal—and knowing that, we shall know all. In so far as God has not revealed Himself, His revelation is incomplete, for "Truth," however glorious, cannot take the place

of Him who cares enough about men to make known to them what they could never discover for themselves. And if God wills to reveal Himself, His character, to men, He cannot adequately do so, save in action—if it be remembered that His self-revelation must be conditioned by the state of those to whom it is made. Man, apart from theories, is actually now and historically has been a sinful being—a being not merely imperfect, but evil, deliberate in opposition to what is right. In his evil there has been a further element of slavery: when he has willed to do good, evil has been present with him, and he has done the evil that he would not. The problem for man is a real problem—not in the region of fancy, but in the commonplace walks of life: how to hate evil so as never to choose it; how to be strong so as to conquer evil that is hateful. These are the men to whom a God, holy and loving, wills to reveal Himself—men blind to the horror of sin on the one hand, and on the other, men too weak to deliver themselves from its hated bondage. If to such men there comes a message written by God Himself, telling them of His holiness, enlarging upon His love, His holiness will remain unknown, and the message of His love will simply raise a sneer. The trouble with men is that they cannot see the beauty of holiness—that with the good before them, they prefer the evil; and so it must be while holiness remains an abstraction and sin is ever at hand with its winning seductions. How can we know that God is holy and that sin is awful, unless God moves? How can we believe that God is love, while we are bound helplessly by the fetters of evil habit, if He merely sends us messages? We may imagine and build beautiful theories about His love and holiness, but we can only be sure of it if Jesus is indeed God come to earth to show that love and that horror of sin. If God verily came to earth, and verily did something that cost Him pain and utmost agony, to deliver us from bondage—then, and only then, can we have certitude of His love for us, and of the blackness of that horror which moved Him to our salvation. If He stopped short at anything that He might do to help us men, His shrinking from sin, His love of men, however great, was still less than men themselves might feel; but the story of the Gospels is the story of a giving that was absolute, of a helping that makes us shrink from all comparisons. Jesus the Man did all that man could do; and Jesus the Man was God.

To those, then, who honour Jesus and follow Him as the

pattern of their lives, but who still can see in Him only the perfect man—to those whose mouths are yet full of the easy talk that "God is love, of course"—we would put the relentless question, "How do you know? Where do you find evidence strong enough to stand against the awful misery and injustice of the world as we see it?" Press the question home, and it is difficult to find an answer that is anything but the merest fancy: why does a God who is thus loving fail to *do* something? We do not too highly value the talk about love and friendship of men who never stir themselves to shew it; and why should we regard the talk of God as any less futile, if it ends with talk? But the very heart of the Christian position is that God's Word is Jesus Christ—that in Him we have not merely the One who came to say something from God, to show something of His character, but supremely the One who came to *do* something. It is in what Jesus Christ actually did, in the suffering that He actually bore, that we find the full and satisfying proof that God is a God of Holiness and Love: in the historic Christ we have the certainty that enables us to hold our faith.

J. S. M. HOOPER.

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*LEAR AND CORDELIA: A FRAGMENTARY STUDY.**

IT is, I think, fatal to a true appreciation of *King Lear* to assume, as has so often been done, that the action of the play is based on an absurdity, the proposed division of the kingdom. The proposal to settle the succession in this way may have been unwise, inexpedient, or bad statesmanship—the event proved that it was; but it is not incredible folly. It did not spoil the story for those who knew it from Geoffrey of Monmouth's time onwards. The King was old; there was no son to succeed him; he was weary of the cares of state; he wished the succession to be settled in his life-time, that 'future strife' might be prevented. Plainly, from the conversation between Kent and Gloster, the King was not acting without consultation, though we may be sure he was taking his own way, whatever may have been the advice given to him. It was not in dividing the kingdom that the folly of the King appeared; but there was folly in his action—folly that might

* A class lecture adapted.

and that did lead to madness—when he reversed his decision with regard to his youngest daughter's share, because she did not express her love for him as warmly as he expected her to do. Even this folly, however, is qualified by the consideration that he was reckoning on Cordelia to protest her love for him in such unmistakeable terms that he would be justified in the eyes of all present in giving her, though the youngest of his daughters, the 'more opulent' third of his dominion. The monarch whose lightest wish had for so long been obeyed, the absolute, self-willed man, could not brook this check to his hopes. The imperious, passionate man, finding his plan frustrated on the very threshold of its execution, allows his anger to flame forth against her whom most he loves. Such anger is no doubt a sort of madness, but it does not prove Lear to have been a madman in all that he had devised. To lose one's temper and to speak harsh words is always folly, and if one does not see the folly of it and go back upon himself—repent, reversing his doom—serious consequences may follow to the man himself; here in the play they follow both to the King personally and to the nation. Lear does nót reverse his doom, he takes no time to reflect; and Shakespeare saw that that way madness lies, for, as Coleridge says,

> To be wroth with one we love
> Doth work like madness in the brain.

Had the King found anything in his other daughters to compensate him for the loss of Cordelia's love, he might not have lost his reason; but in the representation of Goneril and Regan given in the old story Shakespeare found enough that would hurry the old King from one fit of passion to another, until his reason should give way entirely. The proposed division of the kingdom, then, was not the scheme of a dotard; nor does the ground on which it was hoped to justify the apportionment of the shares declare Lear a fool. This latter but shows what was the deepest demand in Lear's nature, which I think Shakespeare quite obviously intended it should do.

For the Lear of the play is a creation of Shakespeare's: the sources in which he found the story do not give us Lear in his madness. It was not Holinshed, but the genius of Shakespeare, that saw what might be the effect of his daughters' conduct on a man of Lear's temperament and antecedents; it was Shakespeare who made the lines of action in the drama converge towards the terrible tragedy with which it closes.

It may be that Shakespeare would thereby teach us no lesson, even as he frames no philosophy of life that we may formulate. He offers us no solution of 'the burthen of the mystery,' 'the heavy and the weary weight of all this unintelligible world.' In this he is like life itself. No doubt he had his own philosophy of it, but he has not given it to us.

> Others abide our question, Thou art free.
> We ask and ask, Thou smilest and art still,
> Out-topping knowledge.

As, however, Shakespeare explored and exploited our humanity in all its rich variety and diversified experience, we are at least entitled to ask whether the representation of it that he offers us is true, whether it agrees with what we know of it otherwise. In other words, when Shakespeare decreed that Lear's anger should develop into madness and that the tale should in his play have the tragic close with which we are familiar, was he true to essential fact, or did he commit an outrage on humanity?

The 'tragic fact' in human life is, as Bradley points out, not merely that our human life is subject to terrible calamity, but that calamity proceeds from human action, and action from character. The commonplace moralist is apt to fall into error here, and to assert that in all calamity man, the individual man, gets just what he deserves. Shakespeare did not fall into that error, and in his presentation of life he shows that men and women may, and often do, suffer far more than they individually deserve, that anyhow, so far as we can see, the amount of calamity is not measured out in proportion to the amount of desert. On no such mechanical or mathematical principle is pain, or loss, or sorrow apportioned. How plainly is this the fact! A great ship, for example, itself a valuable property, with its rich cargo and its precious load of human lives, crew and passengers, goes to destruction through some apparently trifling neglect or slight error of judgment. It is impossible to assert that all who suffer the loss or are affected by it receive just what they deserve. The fact is, however, that in estimating a calamity our minds tend to dwell on physical pain, on death, and on material loss, as if these were ends in themselves. They are very real things; but, rightly regarded, they are only instruments for the accomplishment of ends, and the end accomplished depends on the way those affected by the calamity dispose themselves towards it.

It is equally false, therefore, to assert that none of these things, the calamities that befall us, are of consequence. Yet this is what Dowden would seem to declare the teaching of the play to be when he says that "the ethics of *King Lear* are Stoical ethics." Surely he is wrong here, if he means that Shakespeare in this play regards the "phenomenon of human existence," like the Stoic, as "a vast piece of unreason and grotesqueness," and that our whole effort must be to become indifferent to the vicissitudes of life. For, if there be "devotion to the moral idea," to "the law of the soul," if there be "the fidelity of pure hearts" and "the rapture of love and sacrifice"—and these it is admitted we find exemplified in *King Lear*—there is no longer the indifference or aloofness of the Stoic. There is, instead, the acceptance of the calamity, of the misfortune, the loss, the pain, the sorrow, as a real experience, and the calling forth into life and activity of those virtues of the soul which else had lain dormant.

It is a fact, then, that calamity befalls the virtuous as well as the bad. It is also a fact that, though we may not always be able to trace the connexion between wrong-doing and calamity, and while we certainly cannot determine a proportion between the two, there is a causal connexion between human character and action and again between human action and many of the catastrophes that affect human life. The incidence of the effects of these catastrophes often bewilders us; but as a matter of fact suffering and loss return as causes to produce certain effects on character and to evoke certain virtues of the soul. Had Shakespeare failed to perceive this and faithfully to represent it, his final word would have been Gloster's pessimistic creed,

> As flies to wanton boys, are we to the gods;
> They kill us for their sport.

Instead of, or at least along with, that, we have Edgar's faith in the "clearest gods," and we have such a sacrifice as Cordelia's, "upon which the gods themselves throw incense."

If we examine a little more closely Shakespeare's portraiture of Lear and Cordelia, we shall, I think, find that while the play exemplifies the 'tragic fact' of human life the tragedy is made more tolerable and more reasonable by the way that it illustrates the redemptive power of calamity.

Lear, then, was an absolute sovereign: he had the power to dispose of his dominion as he chose. So long as he was king,

his will was law. As we should expect of a monarch of that early time, he had been a great warrior. Even in his madness he thinks of his soldiers and suggests a stratagem. It is no madman's boast when he says—

> I have seen the day, with my good biting falchion
> I would have made them skip :

and, weak as he had become, he killed the Captain that hanged Cordelia. The power he exercised, the unquestioning obedience he was accustomed to, had inevitably made him a self-willed egoist. He could not brook to have his purpose thwarted: he was royal, and was "every inch a king." He was a man built on a large scale, no doubt in body, but on a large scale in mind and soul—of strong passions, and therefore requiring love. And love he thought he could have on demand, as all else. It is when he finds that he cannot secure love for himself in the way that he could command every other desirable thing that he gives way to the anger that leads on to the direst tragedy. He ought to have known love better than to have tested it in the way he did. True love can never be bought with the promise of worldly gain. Cordelia's love for her father, last and first, was independent of any selfish consideration. It could be had "without money and without price"—indeed, to propose a price for it was the surest way to strike it dumb; and it was when the poor King had nothing to give in return that the depth and sincerity of his daughter's love for him shone forth most clearly. Through his failure to discern the true character of love Lear made the supreme mistake of his life; and in yielding to those passions which temperament and long habit had developed in him he did violence to his own nature—a violence which, persisted in, robbed him of his reason.

I need not trace the development of Lear's madness. His anger against Kent is one step in it: his anger against Goneril another: his anger against Regan another:—until at last, out on the wild heath, whither his own self-will and injured dignity had driven him, in presence of the war of the elements, the tragedy of Lear the King is complete:

> Here I stand, your slave,
> A poor, infirm, weak and despised old man.

But the life of Lear was not ended, and he, the man, is saved, "yet so as by fire." Reduced to bare, naked humanity, passing on to sheer impotence, he at last falls into the hands of

her whom he had driven from his presence, dower'd with his curse and stranger'd with his oath. When at length, after his long sleep, he comes to himself again, it is found that he has reverted to the simplicity of childhood. He has nothing now to offer in return for love: he must just accept the offices of love rendered by her whom he had wronged: "You must bear with me; pray you now, forget and forgive: I am old and foolish." Terrible as is the experience through which Lear has passed, it has effected his moral, his spiritual redemption.

And what is there left for him in this world? Nothing that he would now esteem of any worth but to be with her whom he loves.

> Come, let's away to prison:
> We two alone will sing like birds i' the cage:
> When thou dost ask me blessing, I'll kneel down,
> And ask of thee forgiveness.

He has found true love and that suffices.

Mr. Bradley says, with regard to the death of Lear, that the 'dramatic sense' does not require it. I shall not discuss this further than to ask whether this is not just the sort of criticism to which the Romantic drama as a whole may be subjected. Possibly the play might have been finished off more neatly, and more effectively for stage purposes; but I cannot see how Shakespeare could have brought out more effectively what surely is the deepest thing in such a nature as Lear's, namely, the supreme demand for love. He had found that love at last. When there was still in him a measure of strength, when his life was still whole in him, to be deprived of the love he thought he was entitled to had made him mad. After his recovery, in his weakness and feebleness, to be deprived of the love, the human love, he had at length found killed him. His death may come as 'a bolt from the blue,' but in what other way could it have been brought out that Lear's whole being craved for love and that without it life could not be maintained? Better surely that we should see Lear die in that last agony of passionate, imperious desire than that he should be allowed to pass from view with the babblings of senile decay upon his lips. In that final scene the strong nature rallies all its remaining energy in making a final demand for love, and when it finds no response from the cold clay its last energy is spent.

> Thou'lt come no more,
> Never, never, never, never, never!

Without love Lear could not live.

> O, let him pass! he hates him much,
> That would upon the rack of this tough world
> Stretch him out longer.

In his demand for love Shakespeare has made Lear akin to us, he has universalised him. Love—pure, disinterested, personal—is the deepest, the most permanent craving in the heart of humanity. For Shakespeare's dramatic purpose this pure love is best set forth in the filial love of Cordelia. There is no taint of physical grossness in it, but it is *human* love. Being so, divine though its source is, it is conveyed in the frail vessel of a human life, which may be shattered by one of life's calamities, and in any case must at last fall into decay. Is it not fair to urge that Shakespeare had this in his mind when he allowed Cordelia to be killed and when he made her death the cause of Lear's? Shakespeare knew, and Shakespeare's audience knew, that the great heart of humanity can never find its true and final satisfaction in merely human love, much as that can do for us: it is only a love as deep, as wise, as holy and as eternal as God's that can heal the wounds of humanity and provide the remedy for its woes. The tragedy of Lear is the tragedy of a pagan world.

How little of Cordelia do we get in the play! She appears in only four of the twenty-six scenes, and to her are assigned altogether only about a hundred lines. And yet we feel that we know her. So closely does the whole tragic situation depend on her that Ulrici says that in a sense "She is to blame for the whole of the terrible catastrophe: it could not possibly have happened had she not been disinherited and banished," and that she was disinherited and banished was due to a defect in her love. Let us admit that that defect was due to immaturity and inexperience, and that it was brought to light by a test which it was altogether unfair to apply; still there it was—her love was defective at the time of testing, at the opening of the play. The love that Cordelia had for her father was the love that was "according to her bond," and at that stage she knew of nothing higher. But that love which was "according to her bond" was in itself a most precious thing: it is one of the primal bonds of society—the natural affection springing from the bond of child and parent. And it is because she was true to this bond that a higher love came to be developed in her. But at first she could think of love only in a mathematical way:

> When I shall wed,
> That lord, whose hand must take my plight, shall carry
> Half my love with him, half my care and duty—

as if the love for a father and the love for a husband were antagonistic, or as if love were a fixed quantity, capable of exact physical division. Granted that her sisters by their hypocritical protestations provoked such formal and precise expression of sentiment, Cordelia, with more experience, would have been less ready to seek a form of expression that carried a rebuke, or would have been more tactful in seeking to bring back her father to reason. Cordelia, however, had, as we say, the root of the matter in her. She had what her sisters lacked—she had natural affection, that is, filial piety, though as yet she was wanting in free, active, filial affection. This did not develop in her till she saw that her father's need truly required it. When it became quite plain that her loving aid was indispensable to her father, there was then no mathematical calculation as to how much love she owed her husband and how much her father. Need determined the direction of her love, and she gave herself wholly and unreservedly to the task of restoring the fortunes of her father—even when that implied separation from her husband. And this her action led to the final sacrifice that love can make. For though death overtook her, and was not necessarily in contemplation at the outset of her enterprise, it is right and fair to say that she held not her life dear unto her, but gave herself even unto death, and so offered the sacrifice on which "the gods themselves throw incense."

In the opening scene, then, it would be mere affectation to speak of Cordelia's grace and attractiveness. We respect her truthfulness and sincerity, but we note her want of tact, her obstinacy, in her response to her father's appeal: we note her determination that her own honour should be made clear in the presence of the suitors for her hand, her contemptuous dismissal of Burgundy, and the scathing words with which she bids her sisters farewell. The Cordelia that we admire and are drawn to is Cordelia as described by the 'Gentleman' in Act IV. 3, and as she appears in Act IV. 4 and 7—the Cordelia of self-abandoning love, the energies of whose being are going forth in solicitude for the welfare of her sorely stricken father.

To the blows of fate or fortune so far as they affected herself Cordelia could offer a brave front.

> For thee, oppressed King, am I cast down;
> Myself could else out-frown false fortune's frown.

Whether the expedition for the relief and restoration of her father were wise or not, it was wholly good in intention. In it she found free play for her love, and in that her soul found its satisfaction. Disaster affected her only as it affected the object of her love;

> We are not the first
> Who, with best meaning, have incurred the worst.

Her enterprise was a failure so far as its effectiveness for the main purpose was concerned, but it was no failure so far as Cordelia herself nor even so far as Lear was concerned. To restore Lear's earthly fortunes would have been a mockery, but to let him taste of love was to give him the one experience that was essential for him. So, too, for Cordelia herself, she could realise herself, the highest and finest that was in her, by the free outgoing of the love that had been pent up in her heart. As Mr. Bradley says, "The extremity of the disproportion between prosperity and goodness first shocks us, and then flashes on us the conviction that our whole attitude in asking or expecting that goodness should be prosperous is wrong; that, if only we could see things as they are, we should see that the outward is nothing and the inward is all...The 'moral' of *King Lear* is presented in the irony of the collocation—

> *Albany.* The gods defend her!
> *Enter Lear with Cordelia dead in his arms.*

The 'gods' it seems do not show their approval by 'defending' their own from adversity or death, or by giving them power and prosperity. These, on the contrary, are worthless, or worse; it is not on them, but on the renunciation of them, that the gods throw incense. They breed lust, pride, hardness of heart, the insolence of office, cruelty, scorn, hypocrisy, contention, war, murder, self-destruction. The whole story beats this indictment of prosperity into the brain. Lear's great speeches in his madness proclaim it like the curses of Timon on life and man. But here, as in *Timon*, the poor and humble are, almost without exception, sound and sweet at heart, faithful and pitiful. And here adversity, to the blessed in spirit, is blessed. It wins fragrance from the crushed flower. It melts in aged hearts sympathies which prosperity had frozen. It purges the soul's sight by blinding that of the eyes. Throughout

that stupendous third Act the good are seen growing better through suffering, and the bad worse through success. The warm castle is a room in hell, the storm-swept heath a sanctuary. The judgment of this world is a lie: its goods, which we covet, corrupt us; its ills, which break our bodies, set our souls free."

J. M. RUSSELL.

EARLY HISTORY OF THE NILGIRIS (continued).

To sum up:—About the middle of the tenth century A.D., the Wainad portion of the present Nīlgiri district, known as Bayal-nad, was part of the Ganga territories of Ereyappa and his son Būtuga. Then from the beginning of the eleventh century it was under the rule of a section of the Kadamba dynasty, which later, before the sixth century A.D., ruled at Banavasi on the Sorab frontier of the Mysore State. Four kings of the line ruled from A.D. 1007 to A.D. 1090. Wainad then consisted of two portions, Bira and Chagi, and mention is also made of a five three hundred of Wainad. In 1107, Iravi Chalamma became its ruler. He and his predecessors are termed Mahāmandalēswara Rājādhirāja, which would show they were independent rulers. His successor was Mukkanna, who recognised the Hoysala Bittideva *alias* Vishnu Vardhana as his sovereign in A.D. 1138. Numerous inscriptions inform us that about A.D. 1117 Vishnu Vardhana's general Punisa, and his brother Bittiga, conquered amongst other places Wainad and Nīlagiri. Details of varying interest of the conquest of the latter are given in them. Punisa *e.g.* is said to have marched through the Talamale Ghat; to have "frightened the Todas" and to "have seized Nīlādri and pursuing the Malayalas and capturing their forces, he became master of Kerala and then again showed himself in the plain country," which would indicate that Nīlagiri was then part of Kerala and that its ruler had done something very offensive to merit such a determined opposition on the part of the Hoysala general. Then, again, Vishnu Vardhana is said to have turned the Nīla Mountain into a city after its conquest. Punisa, the conqueror of Nīlagiri, was a devout Jain and restored the Jain temples of Gangavādi, which we saw above extended over a portion at least of the present district. In A.D. 1141-2 we are told the chief of

Nirugundanād laid siege to Kukulla fort, above the peak of Nīlagiri fort, slew the son of its chief, and himself fell. This possibly refers to a local disturbance raised by the hill chief of Kukal, about fifteen miles north-east of Ootacamund. Sixty years later, about A.D. 1200, we are told Chokkayya, entitled the "Subduer of Nīlagiri," and some other ministers met "on the slopes of the Nīlgiris" and did something—what, we are unfortunately not informed.

About 1229 Wainad became independent of the Hoysalas. Hoysala Narasimha III. had for his minister, about 1270, a great man named Perumāla Deva. He bore the title of "Subduer of Nīlagiri," possibly because he held the Dandanāyaka's post once occupied by Punisa, the conqueror of Nīlagiri. He was a Vaishnava. During the time of the new Hoysala King, Ballala III., Malik Kafūr sacked his capital Dwārasamudra. He fled in consequence to Tiruvannāmalai in the present South Arcot District about A.D. 1322. On this Perumāla became his chief agent in these parts, and he was thenceforward referred to as Perumāla Deva Dannāyaka. His son was Mādhava Dannāyaka. He was Governor of Padinālku-nād or fourteen nāds with his capital at Terakanambi, just beyond the northern frontier of the present Nīlgiri District. He was in power from A.D. 1311 to 1318, and called himself "Subduer of Nīlagiri" (A.D. 1321). During this time one Saruma Nayaka is also termed "sun to the city of Nīlagiri." Madhava's son, Ketaya, likewise called himself "Subduer of Nīlagiri" (A.D. 1321). One inscription (1323-4) referring to him is in the Siva temple in the fort of Dannāyakankōttai, a big ruined town at the eastern base of the Hills. It appears to have been termed in those days *Nīlagiri sādāran kōttai* which appears to be a corrupted form of *Nīlagiri sādakan kōttai*, or *the fort (or city) of the Subduer of Nīlagiri.* This is possibly the city of Nīlagiri mentioned in Saruma's inscription above referred to. Dannāyakankōttai town was in a flourishing condition as late as the Mysore Wars of the eighteenth century. It is now completely deserted and overgrown with prickly-pear. During the next century and a half there is nothing to say about the rulers of Nīlagiri. From about 1489 a line of chiefs called themselves "Subduers," "Rulers," or "Protectors of Nīlagiri." They had their seat of government at Hura, some forty miles off the northern border of the Nīlgiri District, in the south-west of the present Nanjangūd taluk. They ruled over the Kōtēsīme, so called after the

Battadakōte fort, built by Madhava, the son of Perumala, on the Gōpalaswami Hills near Gundlupet, a few miles off Masinigudi in this district. This new line of rulers appear to have been the successors of Perumala's family. The Nīlgiris, including Wainad, were reckoned by them part of their Kōtēsime. The fourth of the line, Devodeyar (1512), was a feudatory of King Krishna Raya of Vijayanagar, and Wainad was part of that kingdom even as early as 1424, when Deva Raya II. was king over it. In that year one Kempanna Gavuda, a devout Jain of Masinihalli (the modern Masinigudi at the foot of the Sigur Ghat) was "lord of Bayi-nad." In 1527 this village with its hamlet of Devarayapura, which appears to have been so named after King Krishna Raya of Vijayanagar, was granted to Madhava Nayaka of Kōtēsime in perpetuity by the Vijayanagar agent in his sovereign's name. In the inscriptions of these years Masinigudi is spoken of as in Baya-nad, which is interesting as indicative of the old territorial extent of Wainad. About the same time (fifteenth and sixteenth centuries) the forms Baya-nad and Bayi-nad had come into popular use. They are not far removed (since Sanskrit does not recognise any difference between Va and Ba) from our own Wynaad and Wainad.

Mādhava. the ruler of Kōtēsime, was succeeded by his nephew Nanja Rāja in 1569, and up to about that date this line of chiefs ruled over Kōtēsime, including the present district of Nīlgiris, more or less under the eyes of the Vijayanagar agents resident at one time at Sivasamudra and at other times at Terakanambi, both in the present Mysore State. In 1610, Raja Wodeyar of Mysore expelled the Vijayanagar agent then resident at Seringapatam, and in 1612 he was formally granted that place and the Ummathur country by the then nominal Vijayanagar ruler at Penukonda. With this, Vijayanagar rule was practically at an end in these parts.

In 1624 Chāmaraja Wodeyar, the grandson of Raja Wodeyar, captured both Terakanambi and Heggadadevankote, with which went to the Mysore Rajahs the dependencies of Nīlgiris and Wainad. Accordingly in 1654 we find Lingaraja Wodeyar, the uncle of the last named ruler of Kotesime, styling himself Dalavayi (or Commander-in-Chief) of Kanthi Rava Narasa Raja Wodeyar and recognising his suzerainty over him. With that date the sovereignty, at least the titular sovereignty, over the Nīlgiris as at present constituted, passed over to the Mysore Rajahs. There is, however, some evidence to show that the Mysore rule did not

extend all at once over the portion of the hills known as the Kundahs. That portion appears to have been under the rule of the Zamorin of Calicut even as early as the sixteenth century, though only nominally. At the Synod of Udiamparur, in the present Cochin State, held in 1599, it was resolved[108] to send priests and preachers to "Todamala" to redeem its inhabitants to the Catholic religion, from which they were supposed to have strayed away. In 1602, Francisco Roy, the first Roman Catholic Bishop of the Syrian Christians, sent a priest and deacon of the Christians of St. Thomas with a good guide to find out the place and collect information. They reached "Todamala," but as the accounts they brought were of a conflicting character, Bishop Roy requested the Vice-Principal of the Jesuits to send a priest of his own Order to make further inquiries. The Rev. Jerome Ferreira was accordingly despatched and he has left an interesting account of his visit, dated 1st April, 1603.[109] The Catholic priest who preceded him in 1602 and himself were the first Europeans to visit the Hills. He seems to have ascended the Hills by the Sundapatti Pass leading up to the Kundahs.[110] He was accompanied by the nephew of the Zamorin, whose followers, it is added by Ferreira, "wisely left their weapons behind them, lest the Hill people should take alarm," some twelve Malabar leagues before they reached the foot of the Ghaut.[111] This possibly signifies the character of the hold that the Zamorin had over his subjects even in the Ghaut portion of the country. A Carmelite priest writing in 1657, *i.e.* a short time after the northern portion of the Hills passed over to the Mysore Rajahs, states that the hills abutting on the other side were "in the kingdom of the Zamorin."[112] This was, perhaps, no more real than during the visit of Ferreira.

The next century is a perfect blank in the history of the Hills. Tradition has it that there were at the time three hill chiefs ruling over it—one at Udaiya Raya Kota, near Kotagiri, another at Malekota, close to Kalhatti, and the third at the Hulikaldroog Hill, near Coonoor. But nothing historically certain is known about them or their strongholds. The traditions regarding them

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108 See Whitehouse's abstract from a MS. in the British Museum; Breek's *Primitive Tribes*, 32-3. Also see *Anthropos* II. 970—5 and W. H. R. Rivers' *The Todas*, 719.

109 *Ibid.*

110 *Ibid.* See Whitehouse's Note to p. 33.

111 See Whitehouse's Note to p. 33.

112 *Ibid.*, p. 34.

will be found stated in the Gazetteer chapter of the new Nīlgiri District Gazetteer. During the period of their usurpation (1761-1799), Haidar and Tippu seem to have appreciated the importance of the Hills for purposes of observation, and they accordingly utilised the old forts on them. They seem to have had other objects as well in keeping them in good repair. One appears to have been to prevent raids from the Wainad into portions of the present Nīlgiris District and Mysore and Coimbatore.[113] Another was to control the hill tribes and exact revenue from them.[114] During their time, according to current tradition, Dannāyakankottai was the capital of a Fauzdar (or Military Governor). He had there a strong fort and an extensive magazine.[115] After the first treaty of Seringapatam, concluded in 1792, both Wainad and the territories subordinate to Dannāyakankottai remained in Tippu's hands. The latter, the revenue of which was estimated at 35,000 pagodas, passed to the Company under the partition treaty of Seringapatam of 1799.[116] With it the Nīlgiris proper became a British possession. Under the same treaty, Wainad passed to the British under its present name and under the name of "Ahmudnugger Chickloor" to Krishna Raja Wodeyar of Mysore, its revenue being assessed at 10,000 pagodas.[117] But though allotted to both parties, the Company alone retained possession of it, and finally, on 29th December, 1803, the Raja resigned all claim to it on the cession to him by the Company of certain districts of equivalent value.[118]

C. Hayavadana Rao.

TO THE FORMER STUDENTS OF THE MADRAS CHRISTIAN COLLEGE.

(Read on College Day, *29th December*, 1909.)

Gentlemen,

Increasing weakness, and other things on which I need not dwell, put it out of my power to send you any such message

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113 Buchanan's *Journey* (1800) mentions such a raid, and another is mentioned by the Madras Board of Revenue in its letter to Government, dated June 1803. See Grigg's *Nilgiri District Manual*, p. 277, Note 1.

114 Col. Ouchterlony's "Memoir" (1847).

115 *Ibid.*

116 Aitchison's *Treatise* : *Engagements, Sanads, etc.*, V. 433, note.

117 Aitchison's *Treatise* : *Engagements, Sanads, etc.*, V. 314, 318.

118 *Ibid.*

as I should like you to receive on the approaching College Day. My messages on the last two such occasions may, perhaps, lead you to expect a coherent discourse more or less similar to them. I find it, however, beyond my power, in my present condition, to gather up my thoughts so far as even to attempt anything of this description. I am sorry if this failure of mine should be anything of a disappointment to you, but even if it be so, I have confidence enough in your long-established goodwill towards me to make me sure that you will excuse my inability to do what you, perhaps, would wish me to do, and what I myself should certainly like to do.

At the same time, though unfit any longer to address you on any definite subject in a consecutive manner, I am unwilling to let the College Day pass by without saying something to remind you of me, and something to show you that all former students collectively, and not a few of them individually, are often present to my thoughts.

I am able, at all events, to assure you of my earnest desire that the College Day this year, and for many years to come, may be in all respects a success. I fear that for some years past it has not been altogether so successful as was promised by the enthusiasm and vigour which marked its initiation many years ago, and which for a time continued unabated. Not a few of you will call to mind how often I have remarked that failure to carry out with perseverance undertakings enthusiastically begun is more characteristic than it ought to be of social life among my South Indian friends. I am therefore not surprised, though somewhat disappointed, that our College Day ceremonies, useful and successful though they have been in many ways, have not in all respects kept at the high water mark which at one time they reached. I am glad, however, to learn from sundry recent communications that an earnest effort is being made by many of your number to remedy whatever has been defective in the past, and to secure for the future that those who go out from the College in each successive year shall have every opportunity of maintaining a lifelong connection with their "Alma Mater" by becoming members of your Association as soon as they commence the active work of life. Especially I am glad to learn of the efforts of your Committee and its newly-appointed Secretary to repair the losses to your funds caused by the great financial catastrophe from which the whole of Southern India has

suffered so severely. Thus I encourage myself to hope that, by means of the greater effort which is now being put forth and which I beg every one of you to aid to the best of his ability, our College Day movement may, for many years and even generations yet to come, enjoy greater vitality and exert even more beneficial influence than in the brightest period of its bygone record. It would cheer this closing stage of my life to think that the students of the Madras Christian College would long continue to meet year by year, and that their meeting thus would revive old associations and impressions, so that they would be linked together in a brotherhood, bent on subserving the highest interests of their native land.

To outsiders it may, perhaps, seem strange, or even ridiculous, that I should dream of a mere annual gathering of former students being in any way helpful to the permanent well-being of India. There are, however, not a few of you who are not likely altogether to dissent from the view which I have ventured to express. I have been touched by an account, which recently reached me, of the reception given at Calicut to Mr. and Mrs. Moffat, by an assemblage of former students there. These gentlemen bore ample witness to the feelings with which the College and its Professors are still regarded by those whom it sent out into the world many years ago. They spoke of the effect that the influence under which their student days were passed still exerts in making their lives beneficial to their country. You all know how often, and in how many places, feelings similar to those which found utterance at Calicut have been expressed by men like you who will gather, as I hope, in large numbers, on the approaching College Day. If I may believe, as I think I can, what has been said by many of you so repeatedly and so well, our students have had thoughts suggested and aspirations kindled such as are far from being too common in the India of to-day. If such thoughts and aspirations continue to inspire you, they cannot but work towards results which will strengthen and direct your countrymen and gladden the hearts of all who long for the full development of the highest moral and spiritual good of your ancient land. Certainly, too, your coming together year by year will revive old associations with one another and with the place where you all were trained. Such a revival must contribute both to the renewal of impressions made upon yourselves in bygone years, and to making serviceable for outside use

any moral or spiritual force of which those impressions have been the effective cause. You know how readily a few single and far-separated firebrands may become extinguished, and how little heat each one of them by itself affords; and yet, what a blaze and what a source of useful energy they may be, when they are massed into a heap. I trust it is not wholly vain to hope that some such issue as is denoted by this figure may be the outcome of the words you will speak and listen to, not only in the present year, but in years still so distant that the youngest of you will have passed from earth before their harvest has begun to ripen.

While I thus thankfully acknowledge that our College has been privileged to do something towards awakening new moral life throughout Southern India, and that so many of you recognise this fact, and rejoice in it, a line of thought occurs to me which I would place before you for careful consideration. Believe me, that all that has been done till now by the Madras Christian College in the way of communicating some strength to strive for the attainment of noble ideals, both those that are old in India, and those that are comparatively new, is a slight thing, I may say, a thing that is barely perceptible, if it be set beside what would result if the truths and the power which have done unmistakeable good already, should be given unfettered play in the whole life of your community.

In the hot season, when the fields are all burnt up, you may have passed along under the bund of some great tank, where the life-giving water is stored up in readiness for the time when it is to be used. In such circumstances, many of you must have seen how here and there along the bund there is a little dampness oozing through, and perhaps a trickle over the edge or near the sluice. In such spots you will have seen the little lines of greenery which are enough to mark the fertilising power of the water stored behind them. These "sunny spots of greenery" are a relief to the eye. And yet how insignificant they are compared with the wealth of vegetation which will appear on all sides when the water from the tank flows freely down, spreading far and wide over the plains, and replacing their barrenness with verdure, the hopeful sign of an abundant harvest. What, I would ask you, is the innermost cause of any success that the College may have had in attaining those ends which it has chiefly aimed at, in the more than seventy years since it began its work as the pioneer of higher education and Western culture in

your midst? The cause of this success is written large in the name which the College bears. You know that it has aimed at being a channel for the truths that were taught by CHRIST, at being in some faint degree a manifestation of the love that He bore to men, and at being, though after a far too feeble fashion, a proof that He did veritably open a well of living water, springing up unto everlasting life, for our arid earth. If there were not something of His spiritual power and present influence to nerve our College for its task, and to guide it in its line of action, those results, in which I am glad to know many of you rejoice, could not have been attained. I would ask you further to consider how much may be done for individuals, for societies, and for nations, by a power which even on a small scale, and by means of most unworthy hands, has produced far-spreading good, of which friends no longer stand in doubt, and the reality of which those who are indifferent, or even hostile, are unable to deny. Thus it is in every land with the organisations and institutions which are animated in some degree by the spirit in which CHRIST lived, died, and rose again, in order that He might be its vehicle to all mankind. The agencies energized by this spirit have done little more, as yet, either in India, or in the lands which are Christian in name, than just enough to show the wealth of life and blessing which they may one day yield. You acknowledge that in some most imperfect fashion a few of the best elements of moral and spiritual life have been imparted to you by the College in which you are proud to have been trained. It has awakened in you at least some desire to live lives animated by high unselfish purpose. It has led you in some degree to feel that character is infinitely more important than any amount of material success. You have learnt from it a little of how glorious a thing devotion to duty is. I trust it has enabled you to realise, however faintly, the beauty and nobility of brotherly relations with your fellows, and of tender regard for their highest well-being. If you recognise that your College, and other agencies throughout the world which more or less resemble it in their aim, have evidenced some power to mould aright the minds of men, I would ask you, in closing, to consider carefully what is the ultimate origin of a power like this. To return to our figure, I would ask you, when you notice the streaks of verdure about the bund, to regard them as evidence of what the water laid up behind it is fitted, in its proper nature, to accomplish. My

highest wish, and my last wish, for you will be, that each of you individually, the varied communities which you represent, and your countrymen as a whole, should trace up those tiny streamlets, until you discover for yourselves the value and extent of the reservoir from which they flow.

Burgo Park,
Bridge of Allan, N. B.

WILLIAM MILLER.

NOTES OF THE MONTH.

THE Imperial Legislative Council has met, but has not as yet transacted more than formal business. At the first meeting H. E. the Viceroy made a memorable speech, in which he outlined the history of the reforms which had led up to the creation of the Council. Especially interesting is the passage in which he deals with the origin of the "Reforms which have now been sanctioned by Parliament. They had their genesis in a note of my own, addressed to my colleagues in August, 1906, nearly three and a half years ago. It was based entirely on the views I had myself formed of the position of affairs in India. It was not due to suggestions from Home; whether it was good or bad, I am entirely responsible for it." This note "elicited valuable opinions and was fully discussed in Council," and though its suggestions were not adopted in their entirety it formed the basis of the reforms introduced into Parliament by Lord Morley.

After indicating the considerations which had guided the Government's policy, and referring in general terms to the criticisms with which the scheme had been received, Lord Minto continued—

> But there is one criticism which I refuse to accept, namely, the suggestion that the Councils Act of 1909 is the result of concessions to seditious agitation. There is no foundation for any such assumption, unless the recognition of the political condition of India in 1906, as I have endeavoured to describe it, is to be reckoned as a concession, though it was a recognition, the necessity for which no responsible administrators could disregard. The murders at Mozufferpore were the first of the political crimes which have horrified all India and they were perpetrated eighteen months after my Councils Committee had commenced to formulate its Reform proposals. Then came the Manicktollah Garden discoveries, followed at intervals by a repetition of outrages, mysterious in their origin. Were the Government of India, in the face of those outrages and on account of them, to renounce the conclusions they had deliberately come to and to throw overboard their schemes for reform; were they to be frightened by an anarchical plot out of a policy they had

deliberately adopted? I absolutely refuse to admit that the just aspirations of the loyal subjects of the King-Emperor should be jeopardised by traitorous conspirators. That conclusion I will not agree to; but it is unfortunately too true that the progress of the work upon which we have been engaged and in the completion of which we hoped to confer a welcome boon upon the people of India, has been marred by a succession of abominable crimes, which have forced my Government into one repressive measure after another. And yesterday, on the eve of the assembly of this Council, a faithful and gallant public servant was brutally murdered, within the precincts of the High Court and in the broad light of day.

We join with His Excellency in the hope that the recrudescence of anarchical outrages, and the consequent necessity of applying stern measures of repression, may prove but "a passing shadow," and that ere long the Government will be free to pursue without distraction the development of the political happiness of this country. Deeply as we reprobate the recent crime in Calcutta, we are reluctant to believe that it marks in any sense the political inclinations of the Indian peoples as a whole. It is rather in the peaceful evolution foreshadowed by Lord Minto that the true mind and will of India is to be found.

IT is generally anticipated that the Imperial Government will shortly proceed to pass a stringent Press Law. There is little likelihood that it will be so drastic as the law in Mysore, where the traditions and prejudices that restrict the Imperial Government have less force. But there can be no doubt that some measure to restrain the abuses of the Press, and the propagation of sentiments inimical to the very foundations of society, would be widely welcomed in British India as well as in the Native States.

THE Lahore Congress, recently closed, seems to mark an ebb in the tide of the Congress movement. The situation is stated with decided frankness by the *Punjabee*.

Congress has come and gone. It came unwelcomed and departed unmourned so far as the bulk of the people in the Province are concerned. Even the organisers must have been glad to get rid of a sorry business which presented no element to be proud of and a great deal to prompt mournful feelings. It has given no new impulse to the political life of the country, inspired no new thoughts and hopes, nor made the future of the movement any the brighter or smoother. It has perpetuated differences, made patent new lines of cleavage in the Indian community, and put off the realisation of national unity even to a greater distance than was ever imagined before. It has brought down the Hindu sympathy with the movement almost to the freezing point, and made the Mahomedan estrangement from it complete. It has been a sectional Congress in more than one sense, for while the Hindus have been divided among themselves over it the Mahomedan element has simply become *non est*. A Mahomedan

delegate or two from here and there made no more a Mahomedan representation than one swallow makes a summer. In the Province where it was held, which is moreover the most Mahomedan of all the Provinces, there was not a single Mahomedan exponent to redeem it from the stigma of being wholly boycotted by the followers of Islam.

This absence of the Mahomedan element completely deprives the resolutions of this year's Congress of whatever force they might have otherwise possessed. The claim of the movement to speak in the name of the nation is altogether gone, while as a guide and index to the sentiments and opinions of the educated community, as we showed, it lags far behind the times. It has been the poorest show of the whole series, as the local Anglo-Indian daily has rightly observed, but the inner springs of its movements have been weaker still.

The formation of the new Legislative Councils has doubtless had much to do with this slump in the fortunes of the Congress If, as we hope and trust, they achieve their purpose, by mediating between the purposes and aspirations of the Indian peoples and the Government and by helping to give the administration more of a national charăcter, the *raison d'être* of Congress will be thereby withdrawn, and none need lament its decay. It is better by far that the strength of the country should be put into the work of the Councils themselves. But if the want of enthusiasm is rightly interpreted by the *Punjabee* as a symptom of irreconcilable cleavage among the Indian peoples, it is a matter for profound regret, a matter to fill the thoughtful spectator with misgiving for the future. Such a spirit is bound to be a serious obstacle to the benefits the Councils might bring in.

THE Rev. C. F. Andrews is probably known by name to most of our readers, though the immediate sphere of his work is in the North of India. He has contributed to the new number of the *Indian Review* an article on "Nationalism and Religion," which he describes as the two great facts confronting the student world, even more than any other part of the community, in India to-day. "All their traditions bind them strongly to the latter, all their aspirations move them strongly towards the former." Is it possible for a man to be true to both? Mr. Andrews proceeds to discuss the alternatives. The first, that nationalism should be given exclusive prominence, and religion sacrificed, which impatient revolt against religious abuses might naturally prompt, is not likely to commend itself to the Indian mind; and history shows that it is ruinous. "The whole story of human life goes to prove that loss of religion means loss of the greatest motive power that has ever moved the heart of man." The second suggestion, that personal disbelief in religious traditions should be dissembled, and the superstition of the ignorant enlisted for national purposes,

will be instantly condemned by every right-thinking man. Nationalism at the price of falsehood would be worthless, while the growth of superstition and bigotry so promoted would choke "every healthy seed of nationalism that had been planted." In the third place, there is the identification of the nation and the religion—largely exemplified in India's history, and tried (and found wanting) in the nations of the West. This does not, however, afford a satisfactory basis for Indian nationalism. It can never appeal to any but Hindus; it leaves Muhammadans, Parsis and Christians untouched: nor can it hold its ground against modern ideas of the world and of humanity as a whole. For the educated, it is untenable; among the ignorant it would foster the grossest superstition and idolatry. The next proposal, to hold religion and nationalism in "water-tight compartments," can never be final: so far as it is maintained, it is degrading to both. "The spiritual principles at the back of national life rest upon a religious foundation." Finally, there remains the course of holding fast to both, neither sterilising religion by divorcing it from national aspiration, nor starving nationalism by excluding it from the pale of religion. Each must be refined and purified, and used to reinforce the other. "Moral and spiritual character"—this is the reward promised to every earnest seeker after God, and this is "the very cement and mortar that make firm the fabric of the nation." Mazzini told his countrymen—"Only the worship of God and Truth can accomplish your national ideals." That holds true for India to-day. Time brings in its revenges on the peoples that ignore God or despise the truth. Only if the leaders and workers in the movement are true to the highest motives, and earnestly seek to know God, and to know the truth, can the national movement prosper in their hands. Every student in India worth his salt desires to contribute to the best evolution of his nation. How can he do it? By seeking and following the light; by building up his own character in truth and integrity; and by scouting and resisting every base ideal.

THE same number of the *Indian Review* has a further contribution on "The Depressed Classes," from the pen of Mr. Ambika Charan Muzumdar. He holds that social restrictions, for which the Shastras offer no sort of justification, are the chief factor in causing and maintaining their depression. But the condition of alienation, ever ready to develop into hostility, in which the mass of the people stand, is a constant menace to the best interests, and indeed to the very life, of the nation. The upper classes, who constantly clamour for greater consideration and influence, cannot claim to represent the people as a whole (and therefore, we may add, cannot fairly claim greater power),

while the masses are thus severed from the classes above them. Mr. Muzumdar is not prepared for a wholesale attack on caste; but he advocates the instant removal of the irrational social disabilities which aggravate the lot of the "Untouchable." Along with this he pleads for a programme of educational advance. This we cordially approve; and it has long been a cardinal feature of missionary policy. We have to teach the "Untouchable" to believe in himself, and make him fit to take a higher place in the social order, as well as to remove his disabilities. Such a policy, applied to so large a proportion of the community, is likely to lead to incalculable changes in the social fabric. But the true citizen will go forward without hesitation, in the faith that the changes which come will be changes for the better. At all costs, the crying injustice and inhumanity with which the "depressed classes" have been treated in the past must be promptly and decisively repaired.

THOSE of our readers who are interested in Temperance reform will be gratified to hear of the success already achieved in the Bombay Presidency, where there has been of recent years considerable activity in this direction. We learn from a contemporary that

> The number of shops licensed to sell country spirits at the beginning of the year under report was less than that of the previous year by 77. Some shops were closed in accordance with the orders of Government, while others either had no bid or were considered superfluous or unnecessary. The total sales of spirits were less than those of the previous year by 276,551 proof gallons, and fall short, by 28,762 gallons, of the average of the last five years. Among the districts showing notable decrease are Bombay, Khandesh (East and West), Thana, Nasik, and Poona, while there is an increase in some of the other districts. The decreases in consumption and in realisations of revenue have been specially treated by the Government in the report, and on a perusal of the causes described as having led to them, one finds ample proofs of the beneficial effects of the Temperance movement.

This satisfactory result should encourage the Temperance workers of this Presidency to persist in their efforts to secure substantial reductions in the number of licensed shops.

WE have received from the Inspector-General of Agriculture in India the prospectus of the Agricultural Research Institute and College, Pusa. The work of the Institute is coming to be more widely known every year, and the pamphlets and treatises published already on various branches of agricultural research are helping to build up a more scientific economy in what remains the staple industry of the country. In addition to the researches of specialists, the institution is intended to serve as a teaching centre, where selected students may

receive the best possible training in scientific and practical agriculture. Through them, either as teachers in local and provincial agricultural colleges, or as pioneers in the practical exposition and commercial application of agricultural knowledge, it is hoped that the purpose of the institution may be more fully realised. The estate attached to the College, 1,300 acres in extent, gives ample room for experiment. The course, which is usually of two years' duration, has as alternatives Agricultural Chemistry, Economic Botany, Economic Entomology, Mycology, Agricultural Bacteriology, and Agriculture. Accommodation is available for forty students, whether nominated (by Government or by a Native State) or private. The former should apply to the Principal of the College before the 15th March, the latter, before the 1st April. Intending students would do well to write to the Director and Principal, Agricultural College, Pusa. The strengthening and development of Indian Agriculture is greatly to be desired; the College at Pusa seems to offer a unique opportunity to young men of ability and enterprise who are prepared to take part in bringing it about.

WE extract the following from the Correspondence Columns of the *Examiner.*

> *Galileo.*—A correspondent writes:—"A very long time ago you seemed to assert that 'Galileo was not condemned for heresy proper but for obstinate contumacy, etc., and that the best thinkers were of that opinion.' It seems to me that the original documents go to prove the contrary."
>
> *Answer.*—We have in our pigeon-holes a series of three articles on Galileo in which the full text of the original documents is embodied. In them his scientific views were expressly described as heretical and plainly contrary to Scripture—and this was, of course, the great mistake of the congregation. What we must have meant by that remark was this:—If Galileo had simply put forth his scientific discoveries without dragging in interpretations of Scripture, and without treading on the corns of the old theologians, and especially without *seeming* at least to poke fun at the Pope in his dialogues and if he had also been careful to observe the instructions of the congregation regarding the censorship of his books—if, in short, he had had tact enough to avoid making powerful enemies—his scientific theories might indeed have been attacked as absurd, and even objected to on the grounds of the faith, but he would never have fallen into the hands of the Inquisition, and so would have escaped official condemnation. Thus in point of official form he was condemned for heresy; but the real cause which brought on his condemnation was his contumacy. His getting at loggerheads with the officials was the provocative cause; the apparent heterodoxy involved in his teaching was the formal cause—to put it scholastically.

It would be hard to imagine a more naïve confession of the human frailty of Popes and Holy Offices than this. The enemies of Galileo are, it seems, to be somewhat doubtfully rescued from the charge of

obscurantism and opposition to science by the suggestion that they were actuated by motives of personal rancour and bitterness. In neither case is the episode anything but discreditable to the Roman Church.

UNDER the heading, "False Gods," a reviewer in the *Times* criticizes, in deservedly severe terms, a new translation of the well-known children's book, *Struwwelpeter*. The claim to recognition as a classic, with its admitted sacrosanctity, is not to be restricted to what we should at first call original works. Subsidiary works, which serve to interpret them, may have so much of originality in them, so much that is creative and "inevitable," as to establish themselves in a unique position, which none must attempt to usurp. Many translations have this character, which the reviewer rightly asserts for the original English *Struwwelpeter*. FitzGerald's *Omar Khayyām* is a case in point. Where a great translation holds the field, nothing but important interests of truth, of fairness to the first author, or of practical moral results, can justify the attempt to supersede it. It is not a question whether the new translation is better or worse than the old; the mere fact that it is different is enough to condemn it. This, no doubt, is the strength of the so-called "Authorised Version" of the Bible as against the revision of 1881. If it were not for the practical issues at stake, and the fact that the later translation throws light on passages that are chaotic and perverse in the earlier, there would be nothing to defend it. In the case of the *Rubaiyyāt* no such interests are at stake, and we cling to FitzGerald against all comers. Another subsidiary art that shares the glory of the classic is that of illustration. Tenniel has given us the only Alice, the only Mock-Turtle, the only Mad Hatter: all else are an impertinence, to publish them, a desecration. It is to be hoped the public will rigorously boycott all such intruders, and keep the classic versions, the classic illustrations, supreme.

RECENT years have furnished striking examples of the way in which the spade may help the pen, the work of the archaeologist supplementing, and in some cases correcting, the records of professed history. A notable instance of this was afforded a little while ago by the American continent. In one of the valleys of Peru an antique burial-ground was discovered, from which hundreds of pieces of pottery have been unearthed. They are conjecturally dated, according to notices in the press, at 5,000 B.C., or even earlier—an earlier date, that is, than that of the earliest remains of Egyptian civilisation; but in default of evidence to support this view, we must be chary of accept-

ing it. What is at once apparent from the reproductions of the pottery is that they evince a high degree of artistic skill, both in modelling and expression, and it is impossible to think meanly of the people who produced them.* Modern writers are inclined to be sceptical as to the glory of the Aztec and Inca Empires which the Spaniards overthrew. Natural ignorance and pardonable pride may have led the conquerors into exaggerations which contemporary Europe was too uncritical to challenge. Few things are more to be desired than a systematic and thorough development of American archaeology. In the evidence for the antiquity of the human race in the continent there is nothing to preclude the possibility of the early date assigned to these Peruvian remains. But we are not yet in a position to trace the connections, if any, between this ancient culture and the developments found in Peru and other parts of America in historic times. The elucidation of these problems might help to throw light on the general questions of human origins and ethnic developments. The supposed diffusion of the "Turanian" race over the New World as well as the Old is a theory in regard to which we want fuller evidence. The Peruvian find is a valuable instalment; we trust it will stimulate further and yet more fruitful research. American millionaires might do more for the sum of human knowledge by endowing and equipping archaeology in their own continent than by many free libraries.

ANOTHER triumph of the spade is to be seen in our amended conception of ancient Sparta. Brilliant examples like the Vaphio Cup had long shown that in prehistoric times the Laconian land had shared in the general culture of the Aegean. But evidence of participation for historic Sparta was lacking. The student was forced to suppose that the Spartan had always been what the Athenian of the fifth century and later found him—a magnificent fighting machine, and nothing more. It is the merit of the British School at Athens to have shown by its excavation of the site of the temple of Artemis Orthia that the Sparta of an earlier day not only enjoyed such civilisation as Ionia and other parts of the Hellenic world were known to have displayed, but even added to ancient art, in a very fine type of earthenware, a contribution that was all her own. How a community so gifted declined into the rough, uncultured state of the fifth and fourth centuries, we cannot say. The secrecy of their constitution, which baffled Thucydides, has veiled the history of Sparta in obscurity; and the decay of culture itself prevented the

* By the munificence of an English merchant, whose name is not announced, these remains have now been placed in the British Museum.

growth of that Spartan school of historians which might have furnished a desired supplement and corrective to Athenian documents. Relentless militarism, by which alone the dwindling military caste could maintain its supremacy, seems to have monopolized and exhausted the energies of the state. If so, the pathos of Spartan history is enhanced, and the futility of military glory again emphasised. Sparta sacrificed everything to her military needs; and she had her reward. But how incomparably richer is the renown of Athens, though on the military and imperial side she succumbed to Sparta.

UNDER the heading, "The Collapse of Liberal Christianity," the *Hibbert Journal* publishes a suggestive reconsideration of recent conclusions as to the personality of the founder of the Christian religion. A word of caution is perhaps needed as to the title. Since every enlightened Christian must desire both to enjoy freedom of thought and to show the most candid and magnanimous consideration towards others, it might be thought that Liberal Christianity was the ideal of us all. But in religion, as in politics, partisan terms are apt to lose their strict significance. Many whose aim is to be liberal would hesitate to class themselves as Liberals; while the sense that true statesmanship is always conservative is far from making a man a Conservative in his affiliation. In the same way, Liberal Christianity is a term which writers and teachers of a certain school have rather unfairly arrogated to themselves. Its real character may be gathered from this article. Christianity, divested of all possibility of miracle, of historical interpositions of the Deity, and of divinity in the person of Jesus, seems to be the type which its exponents specifically designate as Liberal.

THE attempt, characteristic of this school, to distinguish and set up a "Jesus of the Gospels" as against the Christ of the Church, is now admitted to have proved a failure: that is what constitutes the "Collapse." The writer of the article desires, therefore, to discover the rise of the Christian religion in the growth of "religio-social associations," or *collegia*, of a type sufficiently familiar in the Graeco-Roman world, which centred in a divine Lord Christ, analogous to the Sarapis and other "saviours" of the contemporary cults. These societies, it is supposed, incorporated Greek, Jewish and Roman elements alike, and somehow grafted on the worship of the heavenly Christ to the memory of a suffering, human Jesus, with the result that the amalgam ultimately made its way as the world-religion before which all rival cults, and the traditional paganism of Greece and Rome, were forced to give way. But the value of the article is not to be

found in its attempted reconstruction, which is open to many serious objections; it lies rather in the significance of the writer's presuppositions, and the admissions he is forced to make, as indicated by many particular statements and by the trend of the article as a whole. Consider the following conclusions. "Go as far back as you like in your investigation, what you have at last is a supernatural Christ" (p. 302). "All this [the representation of the Christ as the Son of God, found even in the earliest Gospel] accords with the place the name of Jesus would occupy in the Christian communities were they modelled after the other communities of the time, but is inconceivable as the description of a human teacher by those who were endeavouring to follow his instructions...In the very beginning Christ was thus the centre of the community; it was his incarnation or body, and at no time was the centre of the community a human person" (p. 309). "It is difficult to understand how it could have come about that hymns were sung to Him [Christ], how he could have been worshipped, how there could have been in the Christian communities a 'table of the Lord,' if the origin of the movement had been a human person" (p. 311). Two points are unmistakeably clear: first, that the earliest Christian community which we can discern, even by conjecture, worships the Christ as God; secondly, that the original "founder" or eponymous centre of these communities could not be a mere man. (Throughout the article, it may be observed, the word human has to be interpreted in the exclusive sense, as merely human). Both of these conclusions would be emphatically endorsed by any orthodox theologian. The writer himself is conscious that those of another school, such as Dr. Denney of Glasgow, show a remarkable agreement with the latest findings of "Liberal" Christianity. But what for the latter is bankruptcy and impotence, is for us a fresh argument of the truth of our religion. To us also it is inconceivable that the Church grew out of the work of a merely human teacher. The only Jesus we can find in history is indeed the Lord Christ, the Word of God Incarnate.

THE refusal of the writer to recognise that the Collapse of Liberal Christianity has, as its other aspect, the reassertion of orthodoxy, betrays at once the dogmatic and arbitrary character of this supposedly liberal creed. It is taken for granted in advance that the orthodox view cannot be right: it is not an open question. If the "liberal" view fails, then a *tertium quid* must be looked for; it never seems to cross the writer's mind that the older view calls for reconsideration. This bias shows the school in question to be anything but liberal in fact. Besides this defect in his presuppositions the writer displays a considerable weakness in argument. The cults of Sarapis, Attis, and

the rest, cited as analogues to Christianity, are not in point. There is no one of them that is in any sense historic. The legend of Dionysus deals with a god born of a mortal mother in a known, particular city, Thebes. But the birth is an event of the dim and shadowy past, recognised by the Greeks themselves as mythical, and no more matter of history than the Sphinx or the Minotaur. Christianity, on the other hand, stands or falls by its history—a point more fully developed by Mr. Hooper, in the first article of this number. The earliest known reference to "the table of the Lord" (I Corinthians, xi. 23-27) definitely links it to the betrayal and death of Christ, and to His institution of the sacred rite precisely as it is set forth by the Evangelists. To pretend that this is on all fours with the "table of the Lord Sarapis" shows a ludicrous absence of the critical faculty. That the Christian documents from the very first represent Jesus as more than human, that "the existence of the [Christian] community is everywhere assumed in the Epistles and the Gospels," is the natural result of the facts. No one pretends that any of the documents were written before the Church had taken its rise. It was the growth of the Church that gave the Gospels and the Epistles their being. And the growth of the Church only became possible when the death and resurrection of Jesus convinced His followers that He was both Lord and Christ—human, but not merely human, for the Son of man was also the Son of God. That is precisely why the death and resurrection of Jesus bulk so large in the teaching and preaching of the first apostles, rather than His ethical and spiritual lessons (though the latter are more apparent than Mr. Anderson's article would suggest). The world of that day was not so deeply in need of lofty teaching as of a dynamic by which that teaching might be put into practice. This dynamic the Apostles found, in a unique degree, in the Cross of Jesus Christ, and in the Cross they went forth to conquer the world. That is the moral of Paul's Epistles (notably, of *Galatians* and *Romans*); that is the application of Peter's sermon at Pentecost, and the climax of his exposition to Cornelius. It was the pardon and conquest of sin, in and through the death of Christ, that marked the Christian Gospel as unique. And the efficacy of that death was from the first avowedly conditioned by the fact that He was more than "a human teacher."

MR. ANDERSON anticipates the question, If it was simply one among many cults of the Roman Empire, why did Christianity survive, when the rest of them perished? and he suggests, with justice, the analogous question—"Why did the worship or cult of Yahveh survive in the early history of Israel and become

Judaism, while the [obviously similar] cults of the surrounding nations—Moab and Ammon and Philistia—passed away?" But his answer to both inquiries is inadequate. He seems to think the presence of a highly ethical element—the Decalogue, in one case, and the Sermon on the Mount and the like, in the other—is sufficient explanation. Important as this element is, it is not distinctive enough. The great differentia of both Judaism and Christianity is that they rest on historic manifestations of the living God. In them God has spoken—"unto the fathers in the prophets by divers portions and in divers manners," and in "these days...unto us in His Son." Mr. Anderson sees that the Resurrection is central in the Christian religion, but he would interpret it simply as allegory or symbol, like the Hebrew story of the Fall. When the story of the Fall grew up, it was part of a conjectural reconstruction of a past that was confessedly far removed from the period of its composition; the Resurrection of Jesus is preached by eye-witnesses of His Crucifixion, who had also seen, not indeed the act of His Resurrection, but the Lord Himself, risen and manifest to men. The grafting of an independent Christ-worship on to the story of a merely human Jesus is inexplicable. Mr. Anderson makes no attempt to explain it, but slides it in under cover of a rash generalisation (completely belied, *e.g.*, by the story of Prometheus) that "in order to suffer it was necessary that the 'Lord Christ' should become human." The real explanation is simple; it is no case of grafting at all. It is the historic fact, testified by secular history as definitely as by the New Testament, that He whom we call Christ "suffered under Pontius Pilate." The world's religious history tells of many incarnations of deity, many divine saviours who offer their lives as a sacrifice for men. There is but one Incarnation, one Passion, which is definitely and unequivocally woven into the history of the world.

THE bankruptcy of "Liberal Christianity" is a telling apologetic for the historic faith of Christendom. Earnestly, with the best possible equipment of critical method and inquiry, men have attempted to supersede the Christ of the Church by a merely human Jesus; and the attempt has broken down. From the first, it is evident, the power of the Lord Christ in the Church has been the core of Christianity; and this power has triumphed, and won men to belief. Is it a fact? Is the Christian creed true? Ideally, yes; "Liberal" Christians are sure of that. The marks of Christian living are unmistakeable, and the Christian experience of victory over sin, "the fruits of the Spirit" manifested in Christian character, cannot be gainsaid. But is truth of idea all that it can claim? The Ritschlians and others who say that that is all leave man groping in the dark, with no

certainty that God has spoken. Truth of idea is not enough; it only helps us in proportion as we trust the instinct that what is ideally true must also be ontologically true. Cast a serious doubt on the idea that God has lived and died for man, and the idea loses its potency. The myths of the past are still instructive, but they have no practical effect on our lives. Dionysus, Attis, Heracles, bring to us no sense of forgiveness, no power to renew the battle against sin. Their only stimulus lies in the suggestion that the truth which they dimly foreshadowed was historically enacted and revealed in the Incarnation and Atonement of Jesus Christ. If that also is a myth, "if Christ hath not been raised," our faith is vain; we are yet in our sins; "we are found false witnesses of God." But as a matter of fact, Christ is risen: this the Church has from the first day of its history unswervingly affirmed; and the case for belief was never stronger than it is to-day.

LITERARY NOTICES AND NOTES.

India and Missions: Introductory Lessons for Mission Study Classes. By V. S. Azariah. London, Madras, and Colombo; Christian Literature Society; 1910. Price As. 4.

THIS little book has been published by the C. L. S. under the auspices of the National Council of Young Men's Christian Associations for India and Ceylon. In Europe and America, one of the most prominent features of the Student Christian Movement has been to stimulate and direct the study of missions among College Students and also in the Young People's societies. It is one of the most promising signs of the corresponding work in India that the claims of missionary work are coming to the front. The problem and the obligation do not present themselves from quite the same standpoint in India, and it is necessary that special text-books or manuals should be written. Mr. Azariah has given here a good example of what is wanted. The book is simple, clear, and well-written; at the same time, by careful guidance to larger books, it prepares the way for thorough and scholarly study. Good diagrams, well chosen to illustrate special points, add to the usefulness of the book, which is creditable alike to author and publishers.

Studies in the Book of Acts. By G. S. Eddy. London, Madras, and Colombo; Christian Literature Society; 1910. Price As. 4.

MR. EDDY requires no introduction to the student world of South India. His well-known gifts of exposition and forcible statement are here used to promote among students a systematic

study of the origins and expansion of the Christian Church. The studies are thoughtful and practical, bearing rather on personal devotion than on speculation or research. At the same time they are well fitted to give to any one who will use them a thorough insight into the subject, and at the same time to foster the habit of regular and methodical study. A helpful feature of the *Studies* is that they carefully relate the principal epistles of St. Paul to the course of the Church's history.

Primary French Course: Part III. ByOtto Siepmann. London; Macmillan and Co., Ltd.; 1909. Price 2*s.* 6*d.*

VARIOUS items in the now numerous Macmillan-Siepmann French books have been noticed from time to time in the *Magazine.* Part III follows the same general principles as the previous parts of the course, combining the teaching of grammar and composition and practice in the use of the spoken language with instruction in literature. It contains, therefore, first of all a Reader, comprising a few introductory passages, closely related to the grammar-work to be done, and extracts from the great French authors of the last three centuries. This is followed by exercises in grammar and composition, test papers, and lists of words and phrases. (The book is intended throughout to be used in conjunction with the *Short French Grammar* by the same author, which has already appeared.) The idea is excellent, and it is well carried out. The book is not faultless; but its use, on the lines indicated by the author, should leave the class with a firm hold of the language, and the beginnings of a sound knowledge of French literature and a growing taste for its study. Two years is suggested for the course prescribed, and we think the time would not be too long, nor unremunerative in its results.

Problem Papers in Mathematics. By R. C. Fawdry, M.A. Clifton College. London; Macmillan and Co., Ltd.; 1909.

THE questions in these papers are simple, yet test one's knowledge of principles. The subjects range from arithmetic to the calculus; there are interesting and not too difficult problems on practical geometry and graphical statics. The book should be useful for semi-oral class-work.

LITERARY NOTES.

THE North Pole has recently been a subject of much controversy. The following note by Dr. W. W. Skeat in *Notes and Queries* is of interest. "It is somewhat curious to observe that all our journalists,

Punch included, connect the Pole with the ordinary E. *pole*, a stake, an upright rod, with which it has nothing whatever to do. None of them seems to be aware that it really represents the Gk. *polos*, a pivot, a turning-point, from *pelein*, to be in motion. As this Gk. *p* here represents an original *q* the true connexion is not with L. *palus*, a stake, but with L. *colus*, a distaff, and it is a singular fact that the same root *quel* is the origin of words so dissimilar to pole as *wheel* and *cycle*, and even of *calash* in the sense of a kind of carriage."

WHETHER Commander Peary was the first to reach the North Pole or not, it is evident that his publishers are determined to place him in affluence for the rest of his life. It is stated that he is to receive nearly five shillings a word for his story, one pound sterling for every four words, or say about £80 a page. A small arithmetical effort will give roughly the price payable for a book of reasonable length.

TWO books of anthropological interest to Madras readers have just been published, the one *Castes and Tribes of Southern India* by Mr. Edgar Thurston, the Superintendent of the Madras Government Museum, the other *The Cochin Tribes and Castes* by Mr. L. K. Anantakrishna Iyer. Mr. Thurston's work is voluminous; it consists of seven volumes and is published at the low price of Rs. 15-8-0. A scheme for another Ethnographic Survey of the whole of India was sanctioned by the Government of India in 1901. These volumes contain the results of Mr. Thurston's efforts during the years that have passed since that date, though they embody not a little investigation carried on by him prior to that year. Mr. Thurston records in these volumes the results of the labours and investigations of many observers, but the anthropometric data are peculiarly his own.

MR. ANANTAKRISHNA IYER'S volume is the first of two intended to deal with the Cochin tribes and castes. Much of the work has already appeared in the *Magazine*, and is very valuable as representing the labours of an original investigator. The author has put himself to immense trouble to ascertain the facts and the book will be of great service to anthropological students.

THE following letter is quoted from the preface to Mr. Thurston's work. In reply to a question regarding the making of fire by friction he received this illuminating reply. "They know how to make fire, *i.e.*, by friction of wood as well as stone, etc. They take a triangular cut of stone and one flat oblong size flat. They hit one another with

the maintenance of cocoanut fibre or copper, then fire sets immediately and also by rubbing the two barks frequently with each other they make fire."

CLAUDIUS CLEAR in the *British Weekly* gives an interesting account of an interesting personality, Susan Warner, the author of *The Wide Wide World*, *Queechy* and other books. Miss Susan Warner now belongs to a past generation, but in her day it would be difficult to cite an author with a wider popularity. All her writings were marked by a deep spirituality, but her power lay in the art of story-telling. She captivated young people. She had—perhaps we should say, has, for her chief books, it seems, are still living—preeminently the gift of charm, a gift which American women writers appear to possess in a special degree. Messrs. Nisbet and Co. supply what will interest readers of *The Wide Wide World* a generation ago, particulars regarding the sale of Miss Warner's books during the past few years. During the five years, 1905 to 1909, *The Wide Wide World* had a a sale of 7,661 copies, *Daisy* 4,401, *Melbourne House* 4,236, etc. Altogether during these five years 47,993 copies of her works have been sold, an extraordinary fact, and one which shows that the charm was by no means ephemeral.

MESSRS. LONGMANS, GREEN and CO. have in the press an important work entitled *The History of the Irish Parliamentary Party from 1870 to 1890*, by Frank Hugh O'Donnell. It narrates the origin and progress of the Home Rule movement. It is stated that new and strange light, illustrated by much documentary evidence, will be cast on the Land League and the Invincible conspiracy.

PUBLISHERS and novelists are much interested at present in the question of the price at which new novels should be issued. In the *Author* for January a report of a sub-committee is published. From this report we learn that of seventy-eight representative novelists consulted thirty declared uncompromisingly against reducing the price below six shillings; seven were in favour of a lower price. Of the remaining forty, fourteen were non-committal, and the rest sent no reply.

MR. CHESTERTON has in recent years contributed a number of introductions to the *Everyman's Dickens*. These are to be collected and published in a single volume, which will probably be not the least interesting of his publications.

ANOTHER book from the same prolific pen has just been published. It is on Thackeray and is included in Messrs. Bell's series of *Masters in Literature.* In accordance with the plan of the series, Mr. Chesterton has made a selection of the finest passages from Thackeray's works, and has supplied a biographical and critical introduction.

MESSRS. MACMILLAN announce the early publication of *Viscount Morley's Indian Speeches during 1907—1909.*

A FINE memorial edition of the works of George Meredith is now being published. It will consist of about twenty-six volumes, each at seven shillings and sixpence. Subscriptions are received for sets only.

THE last volumes of the magnificent collection of *Ruskin's Works* are now published. The edition consists of thirty-eight volumes, and the price is £42. They contain 1,800 illustrations. The present edition is the fullest that has yet been published. Its cost, however, is prohibitive. Few ordinary libraries can indulge in such luxuries.

SCIENCE NOTES.

SINCE Professor Rutherford's discovery that the α particle emitted by radium is an atom of helium, various attempts have been made to determine the rate at which helium is produced by radium. First of all, Professor Rutherford and Dr. H. Geiger calculated, by counting the particles, α that one gram of radium in equilibrium should produce 158 cubic millimetres of helium per year. Then Sir James Dewar last year made systematic measurements which indicated that helium was produced at a constant rate equivalent to 135 cubic millimetres per gram of radium per year. Now Dr. Boltwood, working in Professor Rutherford's laboratory at Manchester, has determined the rate of production of helium by actually measuring the volume produced. He used a barium-radium salt containing about 200 milligrams of radium, which was lent to him for this research by the Vienna Academy of Sciences. His results indicate that helium is produced at the rate of 163 cubic millimetres per gram of radium per year.

PROFESSOR RUTHERFORD finds that pleochroic halos, such as have been observed in mica, are formed by the action of the α rays of radium on glass. When a large quantity of radium emanation

is enclosed in a fine capillary tube of soda glass and looked at under the microscope, the walls of the tube are seen to be surrounded by a well-defined halo about half a millimetre in depth, which is equivalent to the maximum distance of the α particle from the active matter. This result confirms the correctness of the explanation given by the late Professor Joly of halos in mica, as being due to small inclusions of radio-active material.

THE electric organ of an electric eel is a striking illustration of the economy of nature. Professor J. G. McKendrick, speaking of this, states that, when at rest, this organ may show so small an electromotive force as to require a sensitive galvanometer to detect it, but a nervous impulse from nerve-cells in the spinal cord may suddenly raise a potential of many volts, and this with little heat and with so small an expenditure of matter as to defy the most expert chemist to weigh it. The electric organ is in no sense a storage battery, but rather a contrivance by which electrical energy is developed at the moment it is required. Similarly, the fire-flies, the glow-worms, and many deep-sea fishes can produce light without heat and at a cost which would make the price of a match an extravagant outlay.

IT is popularly supposed that bacteria and other organisms are the enemies of man, but this is far from being the case. Professor McKendrick states that of the thousand or fifteen hundred species now known, probably only fifty or so are inimical to man. The others are highly beneficent. Some are engaged in taking nitrogen from the air for the use of the higher plants, others in splitting up complex substances existing in the bodies of dead plants and of dead animals and in restoring simpler substances to the soil. Others purify the rivers and lakes, and others again contribute their part to sustain the life of the ocean. A knowledge of the life-history of these microbes has enabled the physician and surgeon not only to do much in the way of preventive medicine, but to benefit mankind in the treatment of many diseases. Bacteria also play an important part in many industrial processes, such as those connected with fermentation, the making of butter and cheese, the tanning o leather, and paper-making.

IT appears as if the recent estimate by Professor Kapteyn of Groningen of the number of the stars may be excessive. At any rate, it is higher than that given by Professor Pickering of Harvard.

The difference is not great for the brighter stars but is very considerable for. those that are fainter. Including all stars down down to the 10·5 magnitude, the total is given by Professor Kapteyn as 697,551 and by Professor Pickering as 604,000, but if the 13·5 magnitude is included the totals are 14,582,551 and 6,761,000 respectively. If stars of the fifteenth magnitude are included, Professor Pickering estimates the total as about eighteen million, while Professor Kapteyn's estimate for stars to the 14·5 magnitude is thirty-eight million, and to the 15·5 magnitude ninety-eight million. A recently published investigation of the Greenwich astrographical plates agrees with the results obtained at Harvard for the fainter magnitude and confirms the impression that the Groningen estimates are too high.

AN account of the pendulum observations of the Survey of India from 1903 to 1907 has been written by Major G. P. Lenox-Conyngham and published by the Survey Office at Dehra Dun. Acting on the advice of Professor Helmert, chief of the Central Bureau of the International Geodetic Association, the Survey decided to use for this series of observations half-second pendulums of the von Sterneck pattern. They were standardised at Potsdam and then swung at Kew and at Greenwich and afterwards tested in India by Dr. Hecker of Potsdam when returning from his second "gravity-voyage." The great problem to which they were applied was that of determining how much the enormous mass of the Himalayas and the Tibet plateau, to the north and the enormous deficiency of mass in the deep ocean to the south affect the direction of gravity and consequently the direction of the plumb-line in India.

IT was in India that Archdeacon Pratt framed his famous theory of compensation, viz., that an excess of matter above the sea-level is compensated by a deficiency of density below. This theory has been established in the Caucasus and the Tyrol, and the fact that gravity is normal, not deficient, over the deep oceans was inferred by Faye from determinations showing that on solitary islands gravity is in excess by an amount corresponding to the mass of the island above the ocean floor, and was subsequently proved by Dr. Hecker, who made use of Mohn's method of comparing the mercurial thermometer and the boiling-point thermometer at sea. In India, however, the theory of compensation does not appear to represent the facts completely. Colonel Burrard's latitude determinations showed that a hidden chain of excessive density runs parallel to the Himalayas to the south, and now

Major Lenox-Conyngham's pendulum work confirms the existence of this chain and in addition shows that there is a "ditch" between it and the Himalayas along which gravity is in defect. Besides this, observations made along the fringe of the mountains show that their attraction is by no means completely compensated.

THE details given by Major Lenox-Conyngham of his pendulum work are extremely interesting. The method he adopted to correct for the flexure of the pendulum support is a development of Captain Kater's method of the inverted pendulum initially at rest, which is set swinging by the motion of the stand. An auxiliary pendulum is mounted with its knife edges parallel to those of one of the set. It has an adjustable weight on the bob by which the times of vibration can be made equal. If one is set swinging, the pull of its knife-edges on the agate plates will rock the stand and set the other swinging. The ratio of the amplitudes of the driven and the driving pendulum increases proportionately to the time, and a simple relation connects this ratio with the virtual increase in the length of the pendulum due to the flexure. A striking illustration of the sensitiveness of the method given by Major Lenox-Conyngham is that of observations made on a concrete pillar which were begun when it was newly cast. The observations show unmistakeably the gradual stiffening of the pillar as the concrete hardened.

IN a lecture on old china, Mrs. Willoughby Hodgson pointed out that in all cases pottery was opaque while porcelain was translucent. If it had not been for the Chinese we should probably never have had porcelain at all. There was evidence that they made it before the Christian era, but in spite of all efforts to discover the secret of its manufacture it was not until the middle of the eighteenth century that it came to be made at Dresden, at St. Cloud, and in England. Mrs. Hodgson traced the careers of the famous English potters—Cookworthy, Littler, Duesbury, Wedgwood and others—and gave some account of the development of the salt glaze ware of Staffordshire, the soft paste porcelain of Bow and Chelsea, and finally the production in 1760 of hard natural porcelain by Cookworthy, after his discovery in the west of England of large beds of kaolinic "growan" stone or "China" stone. Some of the most celebrated kinds of porcelain were made by the Chinese in the first ten centuries A. D. Many examples of these kinds are still extant owing to their having been preserved in Chinese temples. Mrs. Hodgson spoke highly of the blue and white

porcelain of the Ming dynasty (1368-1644), which is even now comparatively cheap, as it was produced in such large quantities.

CAST iron has been found to have three different coefficients of expansion when cooling from the liquid state to the temperature of the air. The arrest points correspond to definite temperatures at which certain ingredients are separated. Similarly, alloys of copper and zinc show variations in their rate of contraction when cooling. One alloy with about 15 per cent. of copper expands, instead of contracting, when poured into the mould, and when it has finally cooled and shrunk in the mould the bar remains as long as the pattern from which it was cast. Some of these alloys, however, do not expand at all when solidifying, these being the brass with 60 per cent. of copper, known as Muntz metal, and that with 40 per cent. of copper, which is a hard white brittle alloy and probably a definite chemical compound. This latter alloy is the hardest of the brasses, and is actually much harder than mild steel.

A DETAILED account of the work of Dr. Hecker, of Berlin, on the tides of the solid earth has now been published. It is very remarkable how, by a mechanical and optical device, he made a horizontal pendulum about ten inches long to produce effects such as could only be produced directly by a vertical pendulum of length equal to the height of Mont Blanc. His apparatus was placed in a chamber which was situated about eighty feet below the surface of the ground, and kept at constant temperature and humidity. The motions of the pendulum, greatly magnified, were registered continuously on a revolving drum and found to amount to a daily oscillation of the vertical of about 0·02 second north and south. The greater part of this oscillation was thermal in origin, being caused by the heating of the upper layers of the earth's surface by the sun's rays. Removing this term, Dr. Hecker found a semi-diurnal oscillation due to the attraction of the sun. He also found another oscillation, greater in magnitude, which corresponded in interval to half a lunar day.

WHILE the phase and direction of the changes in the vertical agree closely with theory, Dr. Hecker points out that the amplitude of the oscillations he observed is much less than that which theory indicates. That is to say, the amplitude is about two-thirds of that which would be observed if the earth were perfectly rigid. The difference indicates the extent to which the earth's surface yields to the tidal force of the moon. This confirms the result obtained in 1884 from an analysis of tidal records by Sir George Darwin, who found the

factor 0·676. Dr. Hecker's results also accord closely with the estimate which Lord Kelvin and Sir George Darwin made of the rigidity of the earth, that it was five-sixths of the rigidity of steel.

RECENT PERIODICAL LITERATURE.

THE CONTEMPORARY REVIEW.

THE December number contains two or three good articles, but it is not on the whole a very interesting number. It is natural, perhaps, that the opening article should be one dealing with the political situation in England. The title of the article is *The Lords and the Constitution*, and the writer is Mr. L. T. Hobhouse, who some time ago contributed an article to the *Contemporary* in favour of the introduction of a referendum as the ultimate solution of the constitutional difficulty.

IN the present article Mr. Hobhouse deals with the arguments for and against a direct appeal to the electors on the question now at issue. He holds that in relation to the present controversy the idea of a direct popular vote is altogether out of place. He doubts if any one who has argued for the principle of a referendum has suggested its application to finance. Everyone recognises, he says, that the keystone of the British Constitution is the interdependence of the executive power and the power of the purse. To part with the power of the purse would be to part with the control of the administration; and the result of submitting the Budget to the people for their approval would be paralysis of the executive, dissipation of ministerial responsibility, and distraction of the forces which, however incompletely, tend at present to give some substance of meaning to the conception of a popular will. Each year's Budget, Mr. Hobhouse says, has to be thought out as a whole in relation to the needs of the year. It governs administration and is the focal point to which all departmental plans have to defer and by which they are brought into mutual relation. Though worked out in detail by one department under the authority of one Minister, it embodies, in a sense which does not necessarily apply to any other measure, the mind of the Cabinet as a whole. It secures the control of the departments and their final submission to the authority of the Prime Minister and the collective decision of the Cabinet. It secures in turn the dependence of the Cabinet on the House of Commons; and being integral to the entire policy of the Government it has in its final shape to be accepted or rejected as a whole. An appeal to the people on the whole or any part of it is therefore an appeal for a vote of confidence or no confidence in the Government. But admitting

that there is something to be said in general terms for the submission of contested measures of high importance to the final arbitrament of a direct popular vote, this applies with much less force to finance than to ordinary legislation. Financial measures, Mr. Hobhouse points out, are much more readily reversible than others. At every general election it is open to the people, if a majority of them desire it, to secure a reversal of fiscal policy in any particular provided they can find a responsible body of men who will undertake the government of the country on the basis required by them. With other legislation the case is different. Acts once passed are intended to be permanent and are as a rule difficult to reverse. This difference between measures of finance and legislative measures is reflected in the contrast between the undivided authority which the House of Commons has so long enjoyed in the one sphere and its incomplete control in the other.

THE House of Commons, says Mr. Hobhouse (writing after Lord Lansdowne had given notice of his amendment), would refuse the demand of the Lords for the submission of the Finance Bill to a popular vote, and would take their stand, to begin with, on their undoubted privilege of being the sole arbiters of the national income and expenditure. They would not be content, however, to secure the recognition of their traditional supremacy in the region of finance. To secure that would only bring the constitutional question back to where it was a year ago. The relation of the two Houses in the matter of ordinary legislation must be put on a much more satisfactory basis than it is at present, and therefore, says Mr. Hobhouse, the real duty of the Liberals is to secure the abolition of the absolute veto of the Lords. Till this is done, he says, it is futile for the leaders of the party to go to the country preaching social reform, temperance reform, and land reform. The veto, he says, has frustrated the greater part of the work, educational and legislative, which Liberals have done from the inception of the Home Rule controversy to the present day. The difficulty has been to turn the minds of social reformers from the direct practical objects which engaged their energies to the destruction of the object which confronted them all. This difficulty has been overcome for the Liberals by the House of Lords itself; and an opportunity for action has been created for them, which, if they go strenuously and earnestly to work they ought to be able to turn to good account.

MR. MARCH PHILLIPPS contributes one of his very interesting and instructive articles on architecture in relation to the life and thought of a people or race. This time he deals with *Gothic*

Architecture in Italy. In every book on architecture written within the past fifty years or so, Italian Gothic architecture, Mr. March Phillipps says, is described as a mere feeble and spiritless imitation of the Northern style and nothing more. It is universally taken for granted that in adopting the Gothic style of architecture Italy merely set out to reproduce the Northern models and had no thought of her own to unfold. To Mr. March Phillipps it seems extraordinary that such a view should have been acquiesced in so long, if only in face of the unanimity which exists among the whole family of Italian Gothic buildings. For, he says, the infallible mark of ignorant imitation is that the imitations are sure to be as unlike each other as they are to the original. Individual specimens of Italian Gothic, however, while they all differ widely from their Northern prototypes, approximate closely to each other. Such unanimity, Mr. March Phillipps says, implies a purpose, and before we condemn Italian Gothic we may at least attempt to understand what it has to say.

All the differences between Italian and Northern Gothic are due to one and the same cause, Mr. March Phillipps says, the difference of opinion, namely, between the Latin and the Germanic races in regard to the merits of the horizontal and the vertical principles in architecture. Italy is the home of the horizontal principle, and at no period in her history has she tolerated a style of building from which that principle was eliminated. Gothic is essentially the style of the vertical line, and the more nearly the lines of a building are inclined to the vertical the more entirely does the Gothic spirit inhabit them. So much is generally realised. What is not fully realised, says Mr. March Phillipps, is the sacrifice made by Gothic to obtain the fervour expressed in the vertical line. This is the want of breadth.

The narrowness of Gothic, Mr. March Phillipps says, was fully realised by the Italians, and their architects took summary measures for reviving the quality of breadth. In spite of the extraordinary vitality of Gothic, he says, and in spite of the extreme difficulty of getting it to express anything but the vertical principle, the Latin instinct prevailed. What then, he asks, is the meaning of the motive underlying the horizontal principle to which the Italian architects sought to give expression in their modifications of the Northern Gothic? What in the world of thought and emotion does breadth in architecture stand for? The mind, says Mr. March Phillipps, is enlightened by two very different sets of faculties. It possesses a spiritual faculty which raises it to the contemplation of the supernatural and the Divine, and it possesses a rational faculty which takes count of the world we live in and initiates a right understanding of our present conditions of life. Between them these two faculties divide the empire of the

mind just as the vertical and the horizontal principles divide between them the realm of architecture. If, then, architectural forms are thought of as embodiments of the impulses of the mind, a condition necessary, Mr. March Phillipps says, to any intelligent appreciation of the subject of architecture, there need not seem to be on the face of it any inherent improbability in the suggestion that the vertical principle in architecture is rooted in the spiritual faculty and the horizontal principle in the rational faculty.

Here, Mr. March Phillipps thinks, we have an explanation of the difference between the Northern Gothic and the Italian, and a clue to the meaning of the much abused Italian Gothic. We have to realise that during the age which saw the rise of Gothic architecture in the North, there were already in Italy evidences of the existence of qualities which Gothic could not express or contain. By the end of the twelfth century, the shadow of the Renascence was creeping over Italy, and there were stirring in men's consciousness faculties and interests which revolted against the narrowness of proportion inseparable from the vertical line and which demanded the stretching and widening of the confined proportions of the Northern style. As confirming the correctness of this theory of the difference between Northern and Italian Gothic, Mr. March Phillipps calls attention to the similar change in structural forms which accompanied the rise of Renascence ideas in England. In Tudor architecture, which was contemporaneous with the inauguration of the age of culture in that country, we see the same determination as we see in Italian Gothic to substitute lateral for vertical expansion.

It would be interesting to have a discussion of Indian architecture in its relation to the vertical and the horizontal principles, and perhaps Mr. March Phillipps will one day deal with the more important buildings of this country, as he has dealt with those of the West and the Middle East.

STUDENTS of literature will be interested in an article on Milton by Mr. W. F. Alexander. The purpose of the article is to point out how the vogue and authority of Milton have necessarily declined in our day, and how the necessity is itself some criterion of the final value of intellectual and emotional tendencies which may be called modern. While on the one side, Mr. Alexander says, Milton was the poet of Puritanism, he was on the other the last of the ancients, and his beauty owes more to his kinship with Virgil than to his fidelity to Calvin. And poetry, from being most of all classical and august, has become essentially personal and in the better and finer sense arbitrary: from being the noble or the grandiose expression of a common race

feeling, it has become the utterance, keen but almost necessarily evanescent, of the intimate secrets of the single mind. In our age, the scientific age, poetry is a fugitive gleam rising from an inner depth, lighting up commonplace natural things for happier moments: it is not a sustained and grandiose other world of its own, existent in some past age in the magic mirror of literary tradition. We cannot give details of the criticism embodied in Mr. Alexander's article, but must refer readers who are interested in the subject to the article itself.

ANOTHER literary article is *The Poet and the Puritan*, by the late Mdlle. Mary Tuddard, a young writer of great promise, who, in the delirium of an illness, threw herself from a fourth-floor window and was killed. In the Literary Supplement, besides the usual notices of books, there is a short notice on *The Future of the Novel.* Mr. W. A. Grist contributes a theological article entitled *Some Positive Elements in the Sacrifice of Christ*, and Dr. Dillon writes as usual on *Foreign Affairs.* The remaining articles need not be mentioned.

THE NINETEENTH CENTURY.

THE current issue opens with a number of articles bearing on present politics. In *Mr. Gladstone and the Crisis of 1909*, Sir Francis Channing recalls some of the Parliamentary crises of that great leader's career. His conduct upon every occasion of encroachment by the Upper House on the prerogative of the Lower shows that had he been faced by a situation like the present, 'he would have fought with an intensity, with almost a Berserker rage, which might have carried all before it.' Sir Roper Lethbridge enters the lists in defence of Lord Beaconsfield's reputation in the matter of fiscal policy. So far from its being true, as is sometimes suggested, that he was 'something of a Cobdenite,' he consistently favoured the principle of a moderate tariff modified by reciprocal concessions and imperial preference. In *Irish Policy and the Conservatives*, Col. Pilkington declares that 'Irishmen of all parties, except those who have a preference for drowning, are beginning to look more and more to the Conservatives to extricate them from the political quagmire in which the vicissitudes of party government and their own ineffectual struggles have sunk them deep,' and argues that, as things now are, there is no insuperable hindrance to the elaboration by the Conservative Party of a policy of devolution which would be accepted by the Irish people. Mr. Nowicki raises the question, *Can Russia escape the Fate of Poland?* Poland brought her ruin upon herself by allowing herself to become absorbed in schemes of expansion eastward.

to the extent of neglecting her Western frontier regions and renouncing her diplomatic influence upon the policy of Central Europe. Russia has largely followed the same course, but that this tendency has received at least a temporary check is obvious from her new attitude towards Italy. Is this alteration of policy to be the beginning of a permanent change or will she forget her recent dearly-bought lessons?

TWO articles deal with economic questions. Mr. Ellis Barker discusses the attitude of the Liberal and Unionist Parties to the problem of land reform. 'Whilst the ideal of the Liberal-Socialist Party is that the State should be the universal landlord, that all the people should be landless tenants, who hold their land by the goodwill of a number of Socialist officials, the ideal of the Unionist Party is to make every man his own landlord, and their policy is to multiply the number of freeholders to the utmost, to create throughout the country the largest number possible of farmer proprietors and peasant proprietors who actually own the soil which they till.' As will be evident from this quotation, the article is from beginning to end an electioneering manifesto. Mr. Mackworth Praed's paper, *The Depreciation of Consols and a Remedy*, is of quite a different order. The chief cause of the depreciation he considers to be Lord Goschen's reduction of the rate of interest from three per cent. to two-and-three-quarters, and then to two-and-a-half. The former artificially high price of Consols was due not to the rate of interest earned by them being excessive, but to their being practically the only security open to many trustees and small investors. 'The remedy for this state of affairs would have been the widening of the field of investment open to this class of investor. This was, of course, afterwards done, but it was then too late, and the alternative offered only greatly aggravated the consequences of the blunder which had already been made.' As a remedy for the present state of affairs, Mr. Praed proposes that a new stock should be created, carrying three per cent. interest and ranking as equal in security with the present two-and-a-half per cent. Consols; and that holders of the latter should be given the option of exchanging £100 of it for £87.10*s*. of the new stock. If all Consol-holders were to make the exchange, the result would be a reduction of £71,500,000 in the nominal capital of the Debt but at the same time an increase of the annual interest charge by £715,000. Mr. Praed would have this increase met by an equivalent deduction from the Sinking Fund. For a hundred years this deduction from the Sinking Fund would cause no loss to the nation, for it would have taken that period for this sum to redeem the 71½ millions of Debt

which this scheme proposes to cancel at a single stroke. Nor need there be any loss after the hundred years is past, for if the present Sinking Fund is not otherwise interfered with, the whole existing Debt will by that time have been repaid.

The Out-Castes of India is the title of an article in which the Bishop of Madras seeks to provide a counter-active to the tendency of England to form its impression of India from what it knows of the educated Indian. To effect this object by the most forcible means, he draws a picture of the out-castes at the other end of the socio-religious scale, constituting one-sixth of the population. With most of what the writer has to say regarding the happier antecedents of those races, regarding their subsequent degradation and misery and their partial recovery under British rule, Indian readers will be familiar. However, despite the growing admission among Hindus that there is nothing inherently vile about these classes which education and better conditions cannot remove, and that the treatment to which they are subjected by the average caste-man is wholly unjustifiable, few have yet learned to share the Bishop's optimistic estimate of their potentialities. It may therefore be well to reproduce part of his quotation from an official report on recruiting in South India for the Madras Sappers and Miners, who bear the reputation of being an exceptionally good corps although they are mainly recruited from the pariah population. 'I know no better native,' writes the reporting officer, 'than the good Parayer [Pariah] native officer, whom one considers a native gentleman, and who is as smart and clean as any Asiatic.'

> When a Parayer recruit first joins, he is apt to be less particular as to cleanliness than he might be; but a rigid course of bodily sanitation while he is a recruit gradually impresses him with the advantages of cleanly habits, besides making him feel they are part of his military duty.
>
> As to their former drunken habits complained of by the good Abbé [Dubois], there must have been a great improvement since his days, for, in looking through the "crimes" for the past year, I find not a single case of drunkenness against any of the Parayers in the corps.
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> Nor is it now possible to endorse the Abbé's remarks on their lack of discipline. They have no headman in their villages, and seem to be a thoroughly independent class, caring for nobody and cared for by none; but there is no doubt that the British officer has real authority over them, and under him they make the best disciplined soldiers of all. . . . They seem to have in them something of that spark of roving energy that is so seldom found in the native of India, but which is an invaluable military quality. . . . For recruiting purposes it is only necessary to add that if a Parayer is up to the mark mentally and physically, and if his antecedents are found all correct, it is quite safe to enlist him. They seldom turn out failures, and naturally never have any caste prejudices.

The Truth about the Manning of the Fleet is the title of a paper in which Mr. Hurd shows that, so far from the continental idea being true that Britain can make ships but can hardly man them, the Navy is a very popular service and the number of men ready to join is always greater than the demand. *Saul among the Prophets* is a plea by Sir Bampfylde Fuller against secularisation of education in England. Other articles deal with the Censorship of Stage-plays, with 'things theatrical' in Germany and England, with Leonardo da Vinci as sculptor, and with psycho-physical forces.

THE FORTNIGHTLY REVIEW.

IN the Review of Events attention is drawn to the significance of the death of Prince Ito in the following sentence: 'If Bismarck at the height of his power had been assassinated by an Alsatian at the moment of attempting a provisional reconciliation with France, that would not have been more dramatic and memorable than the killing of Prince Ito by a Korean fanatic at Harbin. More than any of his contemporaries in the strangest, the most daring, yet surest and most creative of all national revolutions the murdered statesman deserves to be called the maker of modern Japan.' Then follows an appreciation of the late Japanese statesman and a justification of the two sentences quoted above. The writer refers to a comment passed upon the death of Abraham Lincoln by the late John Hay, to the effect that assassination never yet helped any political cause, and it is indeed a singular choice that led the poor misguided Korean to remove, as the reviewer says, the most powerful friend of his race. To pass in review the life of Prince Ito is to dip once more into that wonderful chapter in modern history, the re-birth of Japan; for, to quote yet again from Mr. Garvin's estimate, 'Prince Ito did more than any other to breathe a new soul into a nation rooted in a remote past and drawing uninterrupted life and character from an age regarded by Europeans as that of classic antiquity...Ito and a few companions seized at once upon the practical secret. Western influence could be prevented or controlled by the study of Western methods and the mastery of Western methods.'

THE literary contributions occupy more than the space usually allotted to them and are of considerable interest. Mr. William Archer takes us into Ibsen's workshop and shows us the alterations and developments made by the dramatist upon his own work, thus giving us a fresh insight into the movement of his thought. Mr. John Galsworthy, under the heading *Some Platitudes concerning Drama,* contributes a clear and valuable standard of criticism by which the student may arrive at

a sound estimate of dramatic production. Platitudes certainly, but platitudes which well deserve restatement.

The mystery which hangs over the life of the author of *Vathek* is dispersed, and with it the scandals and rumours which find in mystery congenial atmosphere, by the essay written by Mr. Lewis Melville. William Beckford appears neither as wizard nor villain but simply as one who had his own tastes and preferences such as had many another, but as one who *retained* a privacy such as other famous men have sought in vain to *recover*.

Mr. John Fyvie's article on *The Despot of Holland House* does not disappoint the expectations which the title arouses. Although written before the publication of Lady Holland's Journal, the editor has no need to apologise for the descriptions and discussions which no journal could supplant. Mr. Gamaliel Bradford, junior, defends against the German critics the old Greek novels, to which he gives such praise that one would expect a fortune to reward the publisher or translator of these artistic and romantic productions.

The literary contributions are supplemented by two slight dramatic productions, one on the lines of an old morality play and the other a dramatic treatment of Orpheus and Eurydice in blank verse. The first is artistic and pleasing, being also both professedly and actually instructive. The second has in it several very effective parts and is on the whole a beautiful little piece, but a mysterious ending robs it of much of its effect. The lyrics are also disappointing, but with these reservations Mr. Sturge Moore has been particularly successful.

EULENSPIEGEL'S paper on the German Emperor and the theatre reveals that unique personality in one of the phases which is not the least interesting. The extent to which the Kaiser controls and inspires the German Theatre Royal will be a revelation to many, and may, as the writer suggests, explain the dramatic tone of many of the Emperor's public utterances.

THE number includes a well written account of the famous French trial by Mr. J F. Macdonald, under the title *Paris and Mme. Steinheil*; an article by Captain Creed on Polo, and a discussion of the power of Austria by Captain Battine; Sir Gilbert Parker contributes a paper on *Small Ownership, Land Banks, and Co-operation* which leaves us pretty much where it found us, wherever that may be.

MR. SIDNEY BROOKS continues his discussion of American affairs under the heading *The Failure of American Democracy*. The heading

is startling and misleading, for what the critic has in view is brought out by the following sentence. 'Nor have they taken more than an uncertain and tentative step towards removing from the American democracy the reproach of its colossal and continuous failure to evolve a stable and decent form of municipal Government.' It is with municipal matters that Mr. Brooks is concerned and his diagnosis of the disease appears shrewd and plausible. He accuses the citizens of the United States of seeking to find a municipal machine which, once set in motion, would set them free from municipal responsibility. The conviction seems to be deep rooted that some kind of organisation will do the duty of responsible citizens and allow them to ignore civic matters. The indictment is not limited to any particular hemisphere for its application, and one has more confidence in the diagnosis than in the specific which the author recommends—not the emphasis upon the necessity of the individual feeling his civic responsibility, but what seems after all merely a new kind of machine. This time it is certainly a striking one, for, from experiment in Galveston and other places, Mr. Brooks seems to argue that municipal government by Commission or Bureaucracy is the specially adapted machine that will give general satisfaction.

COLLEGE NOTES.

By an oversight, we omitted to record in the last number of the *Magazine* that Mr. B. T. Kesavaiengar, B.A., had been appointed to a post in the Mysore Civil Service, having taken the second place in the competitive examination in November. Mr. Kesavaiengar graduated in 1908, having taken a Second Class in English, a Second Class in his Second Language (Sanskrit), and a First Class in Mental and Moral Science. He has already taken up his duties in Bangalore.

As we intimated in our last issue, College Day was celebrated on the 29th December. The proceedings began with the reception of members and conference in the forenoon, and were continued, as usual, by indoor recreations and conversazione later. After tea, the assembled company adjourned to the Anderson Hall, where the public meeting was held under the chairmanship of Dewan Bahadur T. Rangachariar, B.A., B.L., District and Sessions Judge of Guntur. Telegrams and letters of congratulation and of regret for absence from the meeting were read by the Secretary, from old students in various parts of India and friends of the College Day Association.

The usual toasts were proposed—those of the King-Emperor and the Madras Christian College by the chairman, that of Dr. Miller by

Mr. N. Subba Rau Pantulu (in the absence of Mr. P. R. Sundara Aiyar). Mr. Hogg replied on behalf of the College, while Mr. Pittendrigh read the Message from Dr. Miller, which we print elsewhere.

In the course of his speech the chairman made feeling references to the late Mr. C. Ramachendra Rao Sahib, Prof. Rangiah Chettiyar, and Mr. Visvanatha Aiyar, and bore testimony to the benefits conferred by the College in the dissemination of culture and the building up of character, and appealed to the old students for sympathy and support for the College in its difficulties, and in the work it is doing for their country.

Mr. Hogg, in responding to the toast of the College, spoke of the lessons which the Eastern and Western members of the College have to learn from each other, with the advantage on the side of the students that these lessons were presented to them in their impressionable years. Not all who passed through the College bore away the deepest influence; but each year brought a new batch of students to whom the good of the West might be made known, and an opportunity and encouragement to make a fresh start. The old students had already helped the College; what was needed in the testing time ahead was further support, not merely in gatherings like the present, but also by way of substantial help to relieve the strain imposed from time to time on the authorities and staff of the College.

Mr. N. Subba Rau Pantulu proposed the health of Dr. Miller, a name which was an inspiration to all, and more than any other identified with the College. The personal interest of the professors in the students of the College, conspicuously exemplified in Dr. Miller, was an important feature in the contrast between the state of the College thirty years ago, when the B.A. class did not number more than ten students, and at present, when there was hardly space for the students coming, and admissions were refused because the classes were overflowing. In this and in other ways the College had set an example to other Colleges, in placing education on a broader basis.

Mr. Venkata Reddi, High Court Vakil, Ellore, proposed the usual toast, "Our Young Friends," whom he called upon to maintain the peculiar prestige of the College, by showing that it can produce men fit to be entrusted with greater privileges and charges in the future life of their nation.

Mr. C. V. Chandrasekharan, in responding, referred especially to the manifestation of the spirit of the College in the Young Men's Brotherhood and the work of the night school, and to the co-operation required of past and present students not only in rendering material help to the College Building Fund and the like, but in shaping their lives in accordance with the influences the College brought into play.

The toast of "Our Guests" was proposed by the Rev. P. B. Raghaviah, B.A., and acknowledged by Mrs. C. F. W. Hatchell, who made an appeal for the help of all past and present students of the College in forwarding the cause of female education. As the head without the body did not make the human frame, so men without women could not make the world.

After the customary votes of thanks, the proceedings closed with three cheers for Dr. Miller.

WE extract the following from the Report of the Honorary Secretary to the College Day Association :—

"On the 26th March, 1909, the members of the Association together with the professors of the College were at home to the new graduates... The party was attended by nearly seventy graduates. The conversation lasted for about an hour, and then light refreshments were served. The whole party subsequently assembled in the College Hall, with the Rev. G. Pittendrigh in the chair. Mr. P. R. Sundara Aiyar then addressed the graduates.

"The permanent fund consists exclusively of Government pro-notes of the face value of Rs. 1,800 deposited with the Bank of Madras for safe custody through the Bursar."

(Here follow particulars of the procedure adopted in collecting funds). "The agents of the Association enrolled 236 members during these three months [October—December, 1909], collecting one thousand one hundred and twenty rupees and eight annas, including the sum of forty rupees from five sympathisers. Prior to this the Association had only ninety-five members on its roll, from whom it collected Rs. 1,828-8-0, including the sum of Rs. 660 from ten sympathisers. Out of the collections of the year necessary expenses only were incurred, such as agents' trainage and allowances. Government pro-notes of the face value of Rs. 700 were also purchased, raising the permanent fund from Rs. 1,800 to Rs. 2,500. A sum of Rs. 134-14-8 was received from the Official Assignee as the second dividend on the late current and deposit accounts with Arbuthnot and Co. The system of issuing receipts for payments made was introduced."

At the conference held in the morning on College Day, amongst other business, the following officers were elected—President (in succession to the late Dewan Bahadur C. Ramachendra Rau Sahib), Mr. P. R. Sundara Aiyar; Honorary Secretary, Dr. M. Vijiaraghavulu; Assistant Honorary Secretary, Mr. P. Subrahmanyam. These officers, together with twenty-two members elected, form the Executive Committee of the Association.

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